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**ספר אייב THE BOOK OF JOB**

# ספר אלב

*with introductions by*

MOSHE GREENBERG

JONAS C. GREENFIELD

NAHUM M. SARNA



Philadelphia 5740 / 1980

# THE BOOK OF JOB

A NEW TRANSLATION  
ACCORDING TO THE  
TRADITIONAL HEBREW TEXT

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## Preface

In 1966 The Jewish Publication Society of America set up a committee of translators for *Kethubim (The Writings)*—the third part of the Hebrew Bible. The committee comprised Professors Moshe Greenberg (now of the Hebrew University), Jonas C. Greenfield (now of the Hebrew University), and Nahum M. Sarna of Brandeis University. Associated with them were Rabbis Saul Leeman, Martin Rozenberg, and David S. Shapiro of the three sections of organized religious Jewish life in America. Dr. Chaim Potok served as secretary of the committee.

The present English rendering of Job—published now in advance of its inclusion in the forthcoming edition of the committee's *Kethubim*—is a new version, not a revision of an earlier translation. It is based on the received (Masoretic) Hebrew text—its consonants, vowels, and syntactical divisions, although on occasion the traditional accentuation has been disregarded in favor of an alternative construction of a verse that appeared to yield a better sense. Such departures from the accentuation were made by many earlier Jewish commentators and translators.

The entire gamut of Job interpretation, from ancient to modern times, Jewish and non-Jewish, has been consulted. The results of modern study of the languages and cultures of the ancient Near East have been brought to bear on the biblical word wherever possible. In judging between alternatives, however, just as antiquity was not in itself a disqualification, so modernity was not in itself a recommendation. When the present translation diverges from recent renderings (as it frequently does), this is due as much to our judgment that certain innovations, though interesting, are too speculative for adoption in the present state of knowledge, as to our commitment to the received Hebrew text (a commitment not made by most recent translations).

For many passages, our as yet imperfect understanding of the language of the Bible or what appears to be some disorder in the Hebrew text makes sure translation impossible. Our uncertainty is indicated in a note, and alternative renderings have sometimes been offered where the Hebrew permits them. However, emendations of the text have not been proposed and notes have been kept to a minimum.

The style of the translation is modern literary English. An effort has been made to retain the imagery of the Hebrew rather than to render it by English equivalents and approximations alien to the biblical world.

Consistency in rendering Hebrew terms was an aim but not an

unqualified rule. Where its employment would have resulted in encumbered or awkward language it was abandoned.

The interpretation of the text and meaning of Job posed extraordinary, to us at times insuperable, difficulties. We know, too, that we have not conveyed the fullness of the Hebrew, with its ambiguities, its overtones, and the richness of meaning it carries from centuries of use. Yet we do hope to have transmitted something of the directness, the simplicity, and the power that are so essential to the sublimity of the Hebrew Book of Job.

Committee of Translators  
*Kethubim (The Writings)*

Tammuz 5739 / July 1979

# *The Book of Job: General Introduction*

NAHUM M. SARNA

## *T H E   N A M E*

Biblical tradition has failed to preserve the name of the incomparable genius who was the author of the Book of Job. Not surprisingly, some rabbinic teachers felt that only one of the stature of Moses himself was worthy to be connected with so sublime and consummate a work (*Baba Batra* 14b). Even its original title is uncertain. The Book of Job (*Sefer Iyyob*, *Iyyob* for short) is the sole name that has come down to us, which is only fitting, since its towering hero dominates the work from first to last.

The interpretation of the name itself is not at all certain. One is tempted, of course, to invest it with symbolic meaning, and to connect the Hebrew *Iyyob* with the stem 'YB, "to be hostile," "to suffer hostility," which is exactly what the rabbis of the Talmud did, albeit playfully (*Baba Batra* 16a; *Niddah* 52a). But there is another, more likely, possibility. The name Job, in an early Semitic form ('ay'ab), has been widely attested in the ancient Near East over a long period of time. It was borne by a Canaanite chief as early as around 2000 B.C.E., as is mentioned in an Egyptian Execration text. It also belonged to a prince of Ashtaroth in the Bashan, according to an Amarna Letter (256.6), and various other personalities of the same name are recorded in cuneiform texts from Mari and Alalakh, in the alphabetic texts from Ugarit, and in South Arabian and Thamudic inscriptions. The manner of writing "Job" in cuneiform suggests that it is to be interpreted as a compound of 'ay and 'ab, meaning, "Where is the [divine] Father?"—an appellation not inappropriate for that anguished biblical soul who cries out for divine justice.

## *I T S   P L A C E   I N   T H E   C A N O N*

In spite of the daring and controversial nature of its contents, the propriety of including the Book of Job in the biblical canon seems never to have been called into question. It has always occupied an honored place in *Kethubim*, the third section of the Hebrew Scriptures. Because of its size, Job joined Psalms and Proverbs to form "the great writings" (*Berakhot* 57b). The oldest surviving list of *Kethubim* places the book between these two (*Baba Batra* 14b; *Gittin* 35a), but offers no explanation for this order. Perhaps a theory of chronological sequence was the determining factor, or perhaps it was to allow books ascribed to Solomon to be clustered together thereafter. At any rate, it appears thus in the

Aleppo Codex (10th century C.E.), the Leningrad Codex B (1008 C.E.), and also, generally, in the Spanish Bible Codices. Ashkenazi manuscripts and the printed editions, however, place Job after Proverbs.

#### *THE TARGUMS TO JOB*

Despite its difficult language, the popularity of the book must always have been considerable, for translations into other languages already existed in the time of the Second Temple. A famous report of one such translation comes from the writings of the Tanna R. Yose son of Halafta, who was a student of R. Akiba (d. 135 C.E.). He relates that his father, Halafta, once went to visit Rabban Gamaliel II, in Tiberias, and found him reading a Targum scroll of Job. Thereupon, Halafta recalled a story about Rabban Gamaliel I, who was once sitting on a step on the Temple mount when a translation of Job was brought before him. Displeased, he ordered that it be secreted under a row of stones (*Tosefta Shabbat* xiii, 2).

Unfortunately, neither the language of the translation, whether Aramaic or Greek, nor the reason for the patriarch's displeasure has been preserved. But the story has acquired added interest in light of the Aramaic Targum to the Book of Job that turned up in Cave XI at Qumran from the library of the sect that occupied the site in the last centuries of the Second Temple. There is no way of knowing, of course, if any connection exists between this version and the one seen by Gamaliel I. The Qumran document is very fragmentary, and the first sixteen chapters are missing. Nevertheless, what has remained indicates that it was made from a Hebrew text remarkably close to our received text. There is no connection between these ancient Targums and the present Aramaic version, printed in the rabbinic Bibles, which derives from the early Middle Ages.

#### *THE NARRATIVE BACKGROUND*

The Book of Job is made up of two distinct parts, prose and poetry. The author has chosen the prose style as the vehicle for the narrative Prologue (chs. 1-2) and Epilogue (42.7-17) that encase the main body of the work, which is the poetic disputation (3.1-42.6). The story is simple. Job is a saintly man of considera-

ble means. Because the Accuser (the “Satan”) challenges the disinterested nature of his piety before the heavenly assembly, God permits Job to be tested by a series of disasters that deprive him of his children, strip him of his worldly possessions, and leave him the victim of some horrible skin disease. Despite this crushing burden of misfortune, no word of impiety, of questioning God’s actions, escapes his lips.

When his wife suggests that he renounce God and thereby put an end to his sufferings, he soundly rebukes her, and reaffirms his simple, unshakable faith: “Should we accept only good from God and not accept evil?” he asks. Three of his friends learn of his unutterable misery, and they travel from their respective lands to be with him and to console him. After a week of uninterrupted, somber, and obviously reflective silence, our hero finally unburdens himself, and he curses the day of his birth.

The Epilogue is quite brief. It opens with the implication that Job and his friends have engaged in serious discussion. God takes the side of Job, who now becomes an intercessor on behalf of his friends. He is then doubly recompensed by God for all his losses, becomes the father of more children, and lives to a ripe old age, enjoying the company of his great-grandchildren.

There is clearly some discrepancy between the stoic figure of the Narrative and the fiercely argumentative, accusatory Job of the Poem. The explanation is not hard to find. The author has made use of an earlier story for his own theological-philosophical purposes. Who is this man named Job? All we know is that he lives in the land of Uz. Neither the name of his father nor any chronological information is given.

Where the text fails us, speculation fills the void. The Greek translation bears an addendum identifying Job with Jobab son of Zerah, the second king of Edom (Gen. 36.33), and this fancy must have circulated among the Jews of the Middle Ages, for Abraham ibn Ezra (1092–1167) takes pains to refute it. In talmudic literature, the entire spectrum of chronological possibility is covered, beginning with the time of Abraham and continuing into the age of Jacob (according to some, Job was actually the patriarch’s son-in-law) and projecting him as a contemporary of Moses, the Judges, Solomon, Nebuchadnezzar, Ahasuerus, and as one of the returnees from the Babylonian Exile (Baba Batra 16a; P. Sotah 5.6 (8), 20<sup>c</sup>). Unable to identify the hero unequivocally, one critical Amora, in desperation, actually declared Job to be a fictitious

character, and the book to be an allegory composed for didactic purposes (*Baba Batra* 15a). Yet the prophet Ezekiel knew of a Job who, together with Noah and Daniel, was a classic exemplar of true righteousness (*Ezek.* 14.14, 20). This citation takes on added significance in light of the discovery of an Ugaritic text concerning a certain Danel, an honest judge, famous for his solicitous care of the widow and the orphan. It seems certain that Ezekiel was aware of some tale about an ancient worthy named Job who was a paradigm of integrity.

How much of the Narrative of Job is indebted to an ancient legend? Did our author draw upon a well-known tale on which to base his present text? First, it should be stressed that the two parts of the Narrative, or Framework, of the poem demonstrably belong to a single composition. In both, the hero is cited as "My servant Job," and, in both, he plays the role of intercessor, presenting burnt offerings to assuage God's anger. The order in which Job's material belongings are listed is the same in both sections, and the enumeration of his restored and redoubled possessions presupposes a knowledge of the Prologue. The three friends are mentioned in identical order in both parts, and in neither does the name of Elihu appear. The narrative Prologue and Epilogue thus form a unity, and constitute the tale on which the philosopher-poet hangs his discourse.

The social and religious setting of the story is unmistakably patriarchial—Job is a figure whose wealth is measured in terms of cattle and slaves. Sabeans and Chaldeans are not yet organized into kingdoms, but are still wild, nomadic tribes. Religion knows no priesthood or central shrine, only private sacrifice. Job's longevity recalls that of the pre-Mosaic period, and he dies, like Abraham (*Gen.* 25.8) and Isaac (*Gen.* 35.29), "old and contented." The patriarchal setting really adds nothing to our understanding of the book's theme, and for this reason alone we can safely assume that it is a vestigial remnant from an original tale, probably the one that Ezekiel had in mind. This case is strengthened by the presence of several other features peculiar to the Narrative.

The series of misfortunes that beset Job are presented in a way that bespeaks a carefully designed, symmetrical, literary arrangement. The structural pattern is reminiscent of that underlying the Ten Plagues. There are three groups of two afflictions each, in which the first blow falls on livestock and the second on human

beings. The cause of each series is alternatively human and divine, and the whole culminates in a climactic divinely-wrought seventh calamity.

And here another singularity appears: the extensive use of the number seven. Job has seven sons; his children celebrate seven-day feasts; he experiences seven disasters; his friends maintain a silent vigil of seven days and seven nights, and, when it is all over, they offer seven bulls and seven rams. It is not coincidental that Job has seven sons and three daughters; this is a characteristically epic and mythological motif. In the Ugaritic texts, King Keret is said to have begotten seven sons, while the god Baal, like Job, sired three daughters as well. Triads of daughters are a common motif, especially in Greek mythology. Moreover, the names of Job's daughters are given, whereas the sons remain anonymous, precisely the case as with Baal's children. In this respect, too, the social milieu reflects the epic tradition. Feminine pulchritude is exalted, the girls participate in the feasts alongside their brothers, and, together with them, receive an inheritance, quite contrary to the practice in Israel (Num. 27.8).

Finally, the Narrative of Job contains some mythological elements comprising two scenes describing the assembly of the heavenly host, in which God and Satan are the principal actors. The image of Satan here is not that of the later literature. He is simply the Adversary, who enjoys no independence of action and who cannot do his evil work without permission from God. And "Satan" is not yet a proper name, for it invariably occurs with the definite article.

All in all, there is a plethora of multifaceted evidence for concluding that behind the narrative Framework lies an ancient tale, from which many details have been incorporated intact into the prose sections of the present Book of Job.

# *The Language of the Book*

JONAS C. GREENFIELD

The Book of Job has posed more difficulties for translators and commentators than any other part of the Hebrew Bible. Its language is often difficult; there are lines whose interpretation depends entirely on the translator's understanding of the context and his ability to make the best of what is preserved in the text.

The difficulties, on the whole, are found in the poetic part of the book. The Framework story (chs. 1–2, 42.7–17) is told in a classical prose style. It has a strong patriarchal coloring, evident not only in the description of Job's way of life but also in the choice of words dealing with his age (Job 42.17, cf. Gen. 35.29) and wealth (Job 1.3, cf. Gen. 26.14), and it reflects epic elements that must go back to an earlier prose tale. By his skillful choice of words and phrases, the author has provided allusions to various biblical narratives; through the use of such literary devices as assonance, alliteration, and parallelism, he has lifted the prose away from the merely descriptive. Yet we are informed by recent research—for example, the careful study of the use of various words (*qabbel*, “to accept,” 2.10), turns of phrase (*'is hāyā . . . ušmō*, “there was a man . . . named,” 1.1), and choice of preposition (*yitpallel 'al*, “will pray for,” 42.8)—that the present form of the prose Framework was composed in the Persian period.

The poetic part of Job (chs. 3–42.6) has provided the rabbis in the Talmud and Midrash with many passages whose obscurity made them fertile soil for contradictory interpretations. The early translator into Greek no longer understood many passages, and so omitted them; the original version of the Septuagint is about a hundred verses shorter than the later edition and was based, in all likelihood, on a text in the old Hebrew script. Comparison with the Latin, Greek, and Syriac versions, as well as with the traditional Targum, shows that the ancients were far from agreement as to the reading and meaning of those same words and passages about which we turn to them for enlightenment today. Indeed, their struggle with the Hebrew text is apparent; they often have recourse to the same sort of paraphrase or contextual translation on which modern translators, equipped with the best philological tools, must rely. A Job Targum was recently discovered at Qumran, near the Dead Sea. At times it offers two translations for the same Hebrew word (39.21); thus *yāśis'* is translated *yrw!*, “he will run,” and *yhd'*, “he will rejoice.”

The reason for all this confusion is not hard to find. Job has more hapax legomena and rare words than any other book in the Hebrew Bible. The language is exceptionally rich. There is an

unusual number of synonyms and descriptive words; names of animals, minerals, and stars; terms from the fields of mining and hunting. The detailed anatomy of exotic beasts was known to the author, as was the technical language of the law. Alongside words that are easily recognizable are others that are not known; even in juxtaposition, their overall meaning is unfamiliar and not readily comprehensible. And another element characteristic of this book is the frequent use of part of a verse familiar to the reader from elsewhere in the Bible (although it is possible that to the author this was simply a familiar hymnic phrase) together with a verse whose meaning is unclear.

These and other considerations have led scholars to propose a variety of theories as to the origin of the Book of Job. Some have taken their cue from the medieval commentator Abraham ibn Ezra, who thought that Job was translated from another language (see his comment on 2.11) and was therefore difficult to understand. Both Aramaic and Arabic have been put forward as the book's original language. It cannot be denied that the Aramaic influence in the text is strong, especially in the Elihu chapters (32–37), for many of the hapax legomena and rare words are clearly identifiable as Aramaic, or Aramaic provides the clue to their interpretation—for example, *hawweh*, “to tell,” *sāhēd*, “witness,” and *geled*, “skin.” Grammatical forms, such as the masculine plural *-in*, rather than the usual Hebrew form *-im*, in *millīn*, “words,” and *hayyīn*, “life”) and *minhem*, “from them,” instead of *mehem*, may be identified as Aramaic in origin.

The complex arguments for an Aramaic origin of Job, however, have not supplied the key for unlocking the difficulties of the text. Nor is that key the use—indeed, the abuse—of the vast resources of the Arabic lexicon. There are various words which, when taken in their Arabic meaning, make good sense in context—thus, on the basis of Arabic cognates, the verbs *'sh* and *'y* in Job 23.9 may be interpreted as “to turn”—and there are other examples of the use of Arabic; but many scholars are wary of relying too heavily on this element as an aid to the understanding of the Book of Job.

The use of philological information garnered from Canaanite epigraphic sources—Ugaritic texts and Phoenician inscriptions—has been hailed in some quarters. But these texts have not greatly advanced the understanding of the poetic portion of Job. Random phrases, such as *mibbēki něhārōt*, “sources of the streams” (28.11), and *nibēkē yam*, “sources of the sea” (38.16), have been

clarified. Of greater importance, however, is the fact that the Canaanite material has enabled scholars to appreciate more fully the mythological background of such imagery as the battle with the sea (26.12–13), the role of the Rephaim (26.5), and the references to the sea and the dragon (7.12), for material from such sources may have been used or quoted in Job.

No simple comprehensive answer has yet been found to account for the linguistic difficulties in Job. The author(s) not only had a rich vocabulary in Hebrew but was also familiar with literature that was to become part of the biblical corpus (Psalms, Isaiah), with ancient material now lost to us, and with neighboring dialects, having drawn upon all these to enrich the language of the book's protagonists, who are given tribal designations that would indicate non-Israelite origin.

It has been suggested that the Aramaic flavor of a good part of the book is a result of the Kedemite origin attributed to Job and his friends. Kedem is the region of the middle Euphrates, and the tribes that settled there spoke Aramaic during and after the period of the First Temple; the area in which Job lived was contiguous to the desert areas inhabited by Arab tribes. Thus, local dialects may have provided some elements of speech that would have given the book a stamp of authenticity for its contemporary readers but that have added to the difficulty of transmitting a text which, for its later readers and translators, still contains many mysteries.

# *Reflections on Job's Theology*

MOSHE GREENBERG

Job is a book not so much about God's justice as about the transformation of a man whose piety and view of the world were formed in a setting of wealth and happiness, and into whose life burst calamities that put an end to both. How can piety nurtured in prosperity prove truly deep-rooted and disinterested, and not merely a spiritual adjunct of good fortune ("God has been good to me so I am faithful to Him")? Can a man pious in prosperity remain pious when he is cut down by anarchical events that belie his orderly view of the world? The Book of Job tells how one man suddenly awakened to the anarchy rampant in the world, yet his attachment to God outlived the ruin of his tidy system.

Job is a pious believer who is struck by misfortune so great that it cannot be explained in the usual way as a prompting to repentance, a warning, let alone a punishment (the arguments later addressed to him by his friends). His piety is great enough to accept the misfortune without rebelling against God: "Should we accept only good from God and not accept evil?" (1.10). But his inability, during seven days of grief in the company of his silent friends, to find a reasonable relation between the misfortune and the moral state of its victims (himself and his children) opens Job's eyes to the fact that in the world at large the same lack of relation prevails (9.22–24; 12.6–9; 21.7–34). Until then, the crying contradiction between the idea of a just order and the reality of individual destinies had, because of his prosperity, hardly been visible to Job. He may not have been as simple as his friends, but neither was he more perceptive than Elihu, who, at the end (chs. 32–37), offers those above-mentioned explanations of misfortune. But Job now knows their absurdity and their inadequacy to save a reasonable divine order according to human standards of morality.

The Prologue of the book, telling of Satan's wager and the subsequent disaster that befell Job, has been a scandal to many readers. But the Prologue is necessary, first of all, to establish Job's righteousness. To depict the effect of dire misfortune that demolishes the faith of a perfectly blameless man in a just divine order is the author's purpose. The book is not merely an exposition of ideas, a theological argument, but the portrayal of a spiritual journey from simple piety to the sudden painful awareness and eventual acceptance of the fact that inexplicable misfortune is the lot of man. Without the Prologue we should lack the essential knowledge that Job's misfortune really made no sense; without

the Prologue the friends' arguments that misfortune indicates sin would be plausible, and Job's resistance to them liable to be construed as moral arrogance. The Prologue convinces us from the outset of Job's integrity, hence we can never side with the friends. For Job is a paradigm ("He never was or existed," says a talmudic rabbi, "except as an example" [Baba Batra 15a]). He personifies every pious man who, when confronted with an absurd disaster, is too honest to lie in order to justify God. The author must convince his readers that Job's self-estimation is correct, and that therefore his view of moral disorder in God's management of the world is warranted. That is one purpose of the Prologue.

Satan's wager and God's assent to it dramatize a terrible quandary of faith: a pious man whose life has always been placid can never know whether his faith in God is more than an interested bargain—a convenience that has worked to his benefit—unless it is tested by events that defy the postulate of a divine moral order. Only when unreasonable misfortune erupts into a man's life can he come to know the basis of his relation to God, thus allaying doubts (personified here by Satan) that both he and others must harbor toward his faith. To conquer these doubts by demonstrating that disinterested devotion to God can indeed exist is necessary for man's spiritual well-being; God's acquiescence in Satan's wager expresses this necessity. The terrible paradox is that no righteous man can measure his love of God unless he suffers a fate befitting the wicked.

The speeches of Job reveal the collapse of his former outlook. For the first time in his life he has become aware of the prevalence of disorder in the government of the world. In his former state of well-being, Job would hardly have countenanced in himself or in others a death wish; in his misfortune, however, he expresses it vehemently (3.11–23). Could Job, in his prosperity, have appreciated the anguish of victims of senseless misfortune, or have regarded God as an enemy of man (7.17–21; 9.13–24; 16.9–14; 12.5)? Job would previously have responded to despair of God as his friends and Elihu responded to him in his misery and despair. For Job's friends were his peers ideologically no less than socially; he belonged to their circle both in deed and in creed. A chasm opened between him and them only because of a disaster that Job alone knew to be undeserved.

Job's pathetic appeals for a bill of indictment (10.2; 13.18ff.; 23.1ff.; 31.35f.) belong to the context of the neat, orderly system

in which he had once believed. One wonders whether such repeated affirmations of his innocence are not aimed as much toward his friends as toward God, in an effort to break down their complacency. But since his friends neither have undergone his suffering nor share his confidence in his own righteousness, they will not question the validity or give up the security of their system.

Though Job never tires of denouncing the inadequacy of his former concept of the divine government (a concept which his friends still adhere to), his complaints are addressed to God. The orderly fabric of his life has been irreparably rent, yet his relation to God persists. We shall soon consider how that could be.

The outcome of the drama is that the collapse of a complacent view of the divine economy can be overcome. For Job this came about through a sudden overwhelming awareness of the complexity of God's manifestation in reasonless phenomena of nature. Job's flood of insight comes in a storm (*סערָה*)—we may suppose, through the experience of its awesomeness. One may compare and contrast the midrashic word play that has Job hearing God's answer out of a "hair" (*הַרְאֵשׁ*), from contemplation of a microcosm. The grand vista of nature opens before Job, and it reveals the working of God in a realm other than man's moral order. Job responds to, and thus gets a response from, the numinous presence underlying the whole panorama; he hears God's voice in the storm. The fault in the moral order—the plane on which God and man interact—is subsumed under the totality of God's work, not all of which is reasonable. Senseless calamity loses some of its demoralizing effect when morale does not depend entirely on the comprehensibility of the phenomena but, rather, on the conviction that they are pervaded by the presence of God. As nature shows, this does not necessarily mean that they are sensible and intelligible.

It has been objected that God's speeches (chs. 38–41) are irrelevant to Job's challenge. God—the objection runs—asserts His power in reply to a challenge to His moral government. But this sets up a false dichotomy. To be sure, God's examples from nature are exhibitions of His power, but they are also exhibitions of His wisdom and His providence for His creatures (38.27; 39.1–4; 26). Through nature, God reveals Himself to Job as both purposive and nonpurposive, playful and uncanny, as evidenced by the monsters He created. To study nature is to perceive the complexity, the unity of contraries, in God's attributes, and the

inadequacy of human reason to explain His behavior, not the least in His dealings with man.

For it may be inferred that in God's dealings with man, this complexity is also present—a unity of opposites: reasonability, justice, playfulness, uncanniness (the latter appearing demonic in the short view). When Job recognizes in the God of nature, with His fullness of attributes, the very same God revealed in his own individual destiny, the tumult in his soul is stilled. He has fathomed the truth concerning God's character; he is no longer tortured by a concept that fails to account for the phenomena, as did his former notion of God's orderly working (42.1–6).

If God is a combination of divergent attributes, and is a cause of misfortune, why does Job not reject Him?

What had Job known of God in his former happy state? He had known Him as a conferrer of order and good. Basking in His light, Job's life had been suffused with blessings (29.2–5). No later evidence to the contrary could wipe out Job's knowledge of God's benignity gained from personal experience. Job calls that former knowledge of God a "hearing," while his latter knowledge, earned through suffering, is a "seeing" (42.5); that is, the latter knowledge gained about God is to the former as seeing is to hearing—far more comprehensive and adequate. Formerly, Job had only a limited notion of God's nature—as a benign, constructive factor in his life, "good" in terms of human morality. At that time, any evidence that ran against this conception of God was peripheral: it lay outside Job's focus. He assumed that it too could somehow be contained in his view of the divine moral order, but nothing pressed him to look the uncongenial facts in the face.

But misfortune moved the periphery into the center, and the perplexity that ensued is a testimony to Job's piety, for he was not transformed by senseless misfortune into a scoffer—a denier of God—but, instead, thrown into confusion. His experience of God in good times had left on him an indelible conviction of God's goodness that clashed with the new, equally strong evidence of God's enmity. Though one contradicted the other, Job experienced both as the work of God, and did not forget the first (as did his wife) when the second overtook him.

The author of Job had a dedication to theological honesty and a passion to teach the reality of God's relation to man that are

unique in the Bible.\* Job cannot rest after the collapse of his old outlook until he has come to a better one, more congruent with the facts of experience. How highly the author prizes right knowledge of God is revealed by his final estimate of Job's friends. Although they argued in evident good faith, in the Epilogue God is angry at them and declares them in need of forgiveness (42.7–8). Wrong thinking about God is reprehensible. One might say that an aim of the author of Job is to warn men away from such culpable misconceptions. After Job, God is not willing to be conceived of in the friends' terms; after Job, such views are abhorrent to Him.

To the very end, Job remains ignorant of the true cause of his misfortunes, for he never learns of Satan's wager. Job appears to have found consolation in his realization of the complexity of God, but the reader knows more: he knows that Job's suffering was the result of a divine bet on Job's disinterested piety.

Why couldn't Job, like Abraham, have been told at the end that the entire event was a trial, and have heard, as did Abraham, "Now I know that you fear God" (Gen. 22.12)?

From the Epilogue, it is clear that God's vindication of Job's honesty, proven in his passionate recriminations against God and against his friends' simplistic theories, is more important for Job than knowing the reason for his suffering. The Epilogue shows Job satisfied by the divine assurance that his friends' arguments were specious, as he had always asserted (13.7–10; 19.22–29; 42.7–9). Beyond that God does not go in revealing to Job the cause of his suffering.

Abraham's case is not identical to Job's, for, in the end, Abraham did not sacrifice Isaac, while Job lost all his children and his possessions. It was dreadful enough for Abraham to learn that his God was capable of subjecting His followers to trials that brought them to the verge of disaster, even though He rescued them at the last moment. For Job to have learned that his family and his possessions had been annihilated because of a mere wager with Satan—that he had been a pawn in a celestial game—would have been far harder to accept than was the mystery of a God part known, part hidden, whose overall work is nevertheless good. For it is easier to bear a mixture of benignity and

\*Kohelet shares with Job the clear-eyed vision of a flawed moral governance of the world, yet he has none of Job's anguished perplexity. That is because Kohelet, to all appearances, never had Job's experience of the goodness of God, with which the anarchy in the world might clash. Job might well have turned cynical had he never "heard" God in his earlier days.

enmity, with their ultimate meaning clouded in mystery, than to accept a cold-blooded toying with the fortunes and lives of men.

Nonetheless, the Framework story says that one reason for senseless suffering is to test the motives of a pious man. This is stated only as the particular circumstance of this case and not as a general principle: one pious man, famous for his integrity, was visited with calamity for no reason other than to prove his character. That the same reason may apply to other pious men on whom senseless calamity falls is not said. But it is a possibility, one which lends a potentially heroic dimension to every such case; that is the exemplary value of the book.

Job ends up a wiser man, for he sees better the nature of God's work in the world and recognizes the limitations of his former viewpoint. The manifestation of his peace with God, of his renewed spiritual vigor, is that he reconstitutes his life. He is a vessel into which blessings can be poured; he who wished to have died at birth now fathers new sons and daughters. That, in addition to answering the demands of simple justice, is the significance of the Epilogue (which many critics have belittled as crass).

This concept of God contradicts not only that of the Wisdom of the Proverbs (in which the principle of just individual retribution is iterated in its simplest form) but that of the Torah and the Prophets as well. These writings bear the imprint of God's saving acts, the Exodus and the Conquest; they represent God as the maintainer of the moral order, and interpret events in terms of reward and punishment. But the Torah and the Prophets refer to the nation more than to the individual, and in their time no situation arose in which that concept failed. On the national level, Israel could always be regarded as falling short of righteousness and integrity; there were always elements within it that could rightly be reproached as deserving of punishment and, under the principle of collective responsibility established by the public covenant, of tainting the people at large with their guilt.

The later inability to find an explanation for national destiny in the Torah and the Prophets is reflected, not in Job, but in the apocalyptic literature that arose in the Hellenistic period. There was no explanation in the tradition for the persecution by Antiochus IV, which singled out those loyal to God while leaving the apostates in peace. The faithful were reconciled to their suffering only because they saw it as the preordained prelude to an eventual spiritual domination of the world by the Saints of the Most

High (Dan. 7.27). Taking his cue from hints in the Suffering Servant passages of Isaiah (also a response to those perplexed by a topsy-turvy world in which the heathen prospered and the devotees of the Lord were humiliated), the apocalyptic visionary of Daniel perceived the suffering of the righteous as a necessary phase in a determined sequence of universal salvation. Thus he lent a significance to the reasonless suffering of his community which was outside the categories of ordinary justice.

Is the retention in the biblical canon of Proverbs alongside Job, or the Torah and the Prophets alongside the apocalypses of Daniel, just thoughtless conservatism?

The religious sensibility apparently absorbs or even affirms the contradictions embodied in these books. That may be because these contradictions are perceived to exist in reality. One can see in individual life as in collective life a moral causality (which the religious regard as divinely maintained; indeed, as a reflection of God's attributes): evil recoils upon the evildoers, whether individual or collective; goodness brings blessings. At the same time, the manifestation of this causality can be so erratic or so delayed as to cast doubt on its validity as the single key to the destiny of men and nations. Hence the sober believer does not pin his faith solely on a simple axiom of the divine maintenance of moral causality, but neither will he altogether deny its force. No single key unlocks the mystery of destiny: "Within our ken is neither the tranquility of the wicked nor the suffering of the righteous" (Abot 4.17), but, for all that, the sober believer does not endorse nihilism. Wisdom, Torah, and Prophets continue to represent for him one aspect of causality in events which he can confirm in his own private experience. But one aspect only. The other stands beyond his moral judgment, though it is still under God: namely, the mysterious or preordained decree of God, toward which the proper attitude is "Though He slay me, yet will I trust in Him" (Job 13.15, *qere*).



**ספר אייב THE BOOK OF JOB**



אָישׁ דָּנָה בְּאֶרְצֵעִזִּים אֹוֹב שָׁמַן  
 הָנָה | הָאִישׁ הָלוֹא קָם וְשָׁרַ וְרָא  
 אַלְרִימָס וּמְרָעָה: נָוְלָרְוַשׁ שְׁבָעָה  
 בְּנָם וְשָׁלַשׁ בָּנוֹת: יְנֻיּוּ מְקָבָה  
 שְׁבָעָה אַלְפִיּוֹת אַלְפִיּוֹת אַלְקִיּוֹת  
 גְּמַלִּים חֲלֹשִׁים מְאוֹת צְמַדְּבָקָר  
 וְקַמְפָשִׁים מְאוֹת אַחֲנָוֹת וְעַבְרָה רְבָה  
 קָאָרְדָּוְרָה אֲשִׁישׁ הָהָרָא דְּרוֹלְמְכָלָה  
 בְּנִינְגְּדָרָם: וְהַלְכָה בְּיוּ עַטְשָׁוּ  
 מְשָׁלָה בְּירָה אֲשִׁישׁ יְזָמוּ מְלָחוֹת וְקָרָאוֹת  
 ?שְׁלָחָח אַחֲוֹתָהָם לְאַכְלָה וְלְשָׁרוֹת  
 עַפְתָּהָם: נָוְלָה בַּיְהַקְּפָוִיּוּ הַמְּשָׁהָה  
 וְשְׁלָחָא צְוִיבָנְקָרְשָׁם וְהַשְּׁפָרִם בְּבָקָר  
 הַעֲלָה עַלְתָּה מְסָפָר כָּלָם בַּי אָמָר  
 אֹוֹב אַלְיָהָה חָטָא בָּנוּ וְבָרָכוּ אַלְרִים  
 בְּלָגְבָּם בְּכָה יְשָׁהָ אֹוֹב בָּלָה  
 טְזִים: יְנֻיּוּ הַיּוֹם וְבָנָא בְּנֵי  
 הָאַלְוִידָם לְהַתְּצַבֵּעַ עַלְ-הָהָה וְבָנָא  
 , נְסִידְהָפָטָן בְּחָוּבָם: וְאָמָר יְהָה  
 אַלְ-הָפָטָן פָּאָזָן תְּבָא תְּבָנָה הָפָטָן  
 אַתְּ-הָרָה וְאָמָר מִשְׁׁוֹת בָּאָרֶץ  
 וּמְרָחְלָךְ בָּה: וְנָאָרָה וְרוֹהָה אַלְיָהָה  
 הַשְּׁפָטָן הַשְּׁמָתָה לְבָה עַלְ-עַבְרִי אֹוֹב  
 בַּי אָזָן קְמָה בָּאָרֶץ קָסָם וְשָׁרָד  
 וְרָא אַלְרִים וְסָרְמָרָע: וְנָעַן הָפָטָן  
 אַתְּ-הָרָהָה וְנָאָמָר תְּחָסָם וְרָא אֹוֹב  
 אַלְרִים: הַלְּאָלָת שְׁבָת בְּעָנוֹ אַלְרִים  
 וּבְעַדְ-בְּרִיחָוּ וּבְעַדְ בְּלָא-אַשְׁרָדוֹלָה  
 מְסִבְבֵּי מְעָשָׂה יְרָא בְּרָכָה וּמְקָנָה  
 פָּרָץ בָּאָרֶץ: וְאַוְלָם שְׁלָחָנָא יְרָא  
 וְעַבְלָא-אַשְׁרָדוֹלָה אַסְמָלָא עַלְלָה  
 פְּנִינָה יְבָרָהָה: וְאָמָר דָּהָה אַלְיָהָה  
 הַשְּׁפָטָן הַנְּהָרָבָה בְּלָא-אַשְׁרָדוֹלָה בְּנִינָה  
 אַלְוָה אַלְ-הַשְּׁלָחָה נְרָחָה וְצָא הָפָטָן  
 מַעַם פָּעַן דָּהָה: יְנֻיּוּ דָּזָם וְגָנוֹן  
 וּבְגָנוֹן אַכְלִיכָּס וְתָרָס יְזָן בְּבָיהָה  
 אַחֲרָהָם הַבְּכוֹרָה: וְמַלְאָה בָּאָלָה  
 אֹוֹב וְאָמָר הַבְּכָר קְיוּ תְּרָתָה  
 וְהַאֲתָנוֹת רָעוֹת עַלְיָרִים: וְהַפְּלָל  
 שָׁבָה וְתָקָהָם וְאַתְּ-הַגְּנָעָרִים הַכְּבוֹד  
 לְפִידְ-הַרְבָּב וְאַפְלָטָה רְקָדָן

1 There was a man in the land of Uz named Job. That man was blameless and upright; he feared God and shunned evil. 2 Seven sons and three daughters were born to him; 3 his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred she-asses, and a very large household. That man was wealthier than anyone in the East.

4 It was the custom of his sons to hold feasts, each on his set day in his own home. They would send word to their three sisters to eat and drink with them. 5 When a round of feast days was over, Job would send word to them to sanctify themselves, and, rising early in the morning, he would make burnt offerings, one for each of them; for Job thought, “Perhaps my children have sinned and blasphemed God in their thoughts.” This is what Job always used to do.

6 One day the divine beings presented themselves before the LORD,<sup>a</sup> and the Adversary<sup>a</sup> came along with them. 7 The LORD said to the Adversary, “Where have you been?” The Adversary answered the LORD, “I have been roaming all over the earth.”

8 The LORD said to the Adversary, “Have you noticed My servant Job? There is no one like him on earth, a blameless and upright man who fears God and shuns evil!”<sup>9</sup> The Adversary answered the LORD, “Does Job not have good reason to fear God?<sup>10</sup> Why, it is You who have fenced him round, him and his household and all that he has. You have blessed his efforts so that his possessions spread out in the land.<sup>11</sup> But lay Your hand upon all that he has and he will surely blaspheme You to Your face.”<sup>12</sup> The LORD replied to the Adversary, “See, all that he has is in your power; only do not lay a hand on him.” The Adversary departed from the presence of the LORD.

13 One day, as his sons and daughters were eating and drinking wine in the house of their eldest brother,<sup>14</sup> a messenger came to Job and said, “The oxen were plowing and the asses were grazing alongside them<sup>15</sup> when Sabeans attacked them and carried them off, and put the boys to the sword; I alone have escaped to tell

<sup>a</sup> Heb. ha-satan.

לְבָרִי לְהַנִּיר לֹךְ : עֹור וְזֶה מְרַבֵּר  
 וְזֶה בָּא וְיֹאמְר אֶת אֲלָדִים וְפָלָה  
 כּוֹרְחָשָׁם וְחַבְעָר בְּצָאוֹן וְבְגָעָרִים  
 וְחַאֲכָלִים וְאַפְלָתָה רְקָדָד אֲנִי לְבָרִי  
 לְהַנִּיר לֹךְ : עֹור וְזֶה מְרַבֵּר תְּחִיה בָּא  
 וְיֹאמְר בְּשָׂרִים שָׁמוֹן שְׁלֹחָה רְאָלָם  
 וַיַּשְׁטַחוּ עַל-הַגְּנָמִילִים וְיַקְוּחָם וְאַחֲרֵי  
 הַגְּנָרִים הַכּוֹ לְפִידָחָרְבָּן וְאַפְלָתָה  
 רְקָדָד אֲנִי לְבָרִי לְנִינְר לֹךְ : שֶׁר זֶה  
 מְרַבֵּר תְּחִיה בָּא לְאָמָר בְּנֵיךְ וּבְתוּרוֹךְ  
 אֲכִילָם טְהָרִים יְזִין בְּבִתְהָרָה אֲחָתָה  
 הַבְּקוֹר : וְתַגְהֵל רְחֵךְ רְתֵבָה בָּא  
 מַעֲבָר הַמְּרַבָּר וַיַּעֲלֵל בָּאָרְכָב פְּנוֹת  
 הַבְּנִי וַיַּעֲלֵל עַל-הַסְּעָרִים וְפָטוֹת  
 וְאַפְלָתָה רְנָק אֲנִי לְבָרִי לְהַנִּיר לֹךְ :  
 וְתַקְמֵם אַיּוֹל וְקַרְעֵעַ אֲחַ-מְעָלָיו וְזֶה  
 אֲתָד-אֲשָׁוֹן וְפֶל אַזְרָחָה וְשְׁקָחוֹ  
 וְלְאָמָר עַרְם נְצִוִּי מְבָטוֹן אַמְּרָתָם  
 אֲשֶׁר בְּשָׁפָה וְרָגְחָה צָעֵן וְהָרָה לְקָחָה  
 וְזֶה שָׁם יְרֻחָה קְבָרָךְ : בְּכָל-זֶאת  
 לְאַדְמָא אִיּוֹב וְלְאַדְמָעָן חִפְלוֹה  
 לְאַלְדָּם :

ב' זִבְעָן הַזָּמָן וְבָבָא בְּעַן הַאֲלָדִים  
 לְהַתְגִּיבָּע עַל-יְהִינָּה וְבְאָנָם-הַשְּׁפָטָן  
 ב' בְּתוֹךְם לְהַתְגִּיבָּע עַל-יְהִינָּה : וְיֹאמְר  
 זִבְעָן אֶל-הַשְּׁפָטָן אֶל-זֶה תְּבָא מֵעַן  
 נְשָׁפָט אֶת-יְהִינָּה וְיֹאמְר קְשָׁט  
 ב' בָּאָרֶץ וּמְהַתְּהַלְּךָ בָּה : וְיֹאמְר יְהָה  
 אֲלַיְהָשָׁפָט לְבָבָךְ עַל-עַבְרֵי  
 אִיּוֹב כִּי אַיִן בְּמָהוּ בָּאָרֶץ אַשְׁלַׁקְתָּ  
 הַשָּׁר יְלָא אֲלָדוֹם וְסַר מְרַע וּמְרַע  
 קְמַחַיק בְּחַפְתּוֹ וְחַסְרֵנִי בָּזֶה לְכַלְעֵז  
 וְזֶם : וְזַעַן הַשְּׁפָט אֶת-יְהִינָּה וְיֹאמְר  
 עֹור בְּעַד-עַזְוֹר וּבְאַלְעָר לְאִישׁ יְהָה  
 5 בְּעַד נְפָשָׁו : אַוְלָם שְׁלַחְתָּא גְּדָד  
 גְּנַש אֶלְלָעַצְמָו וְאֶלְלָעַצְלָו אַסְמָד  
 6 לְאֶלְעָנָיו וּבְרָכָה : וְיֹאמְר יְהָה  
 אֶל-הַשְּׁפָטָן דָּבָר בְּנִיר אֶד אֶת-נְפָשָׁו  
 שְׁמָר : וְצָא נְשָׁלָן מִזְחָה פָּנֵן דָּבָר

you." <sup>16</sup> This one was still speaking when another came and said, "God's fire fell from heaven, took hold of the sheep and the boys, and burned them up; I alone have escaped to tell you." <sup>17</sup> This one was still speaking when another came and said, "A Chaldean formation of three columns made a raid on the camels and carried them off and put the boys to the sword; I alone have escaped to tell you." <sup>18</sup> This one was still speaking when another came and said, "Your sons and daughters were eating and drinking wine in the house of their eldest brother <sup>19</sup> when suddenly a mighty wind came from the wilderness. It struck the four corners of the house so that it collapsed upon the young people and they died; I alone have escaped to tell you."

<sup>20</sup> Then Job arose, tore his robe, cut off his hair, and threw himself on the ground and worshiped. <sup>21</sup> He said, "Naked came I out of my mother's womb, and naked shall I return there; the LORD has given, and the LORD has taken away; blessed be the name of the LORD."

<sup>22</sup> For all that, Job did not sin nor did he cast reproach on God.

**2** One day the divine beings presented themselves before the LORD. The Adversary came along with them to present himself before the LORD. <sup>2</sup> The LORD said to the Adversary, "Where have you been?" The Adversary answered the LORD, "I have been roaming all over the earth." <sup>3</sup> The LORD said to the Adversary, "Have you noticed My servant Job? There is no one like him on earth, a blameless and upright man who fears God and shuns evil. He still keeps his integrity; so you have incited Me against him to destroy him for no good reason." <sup>4</sup> The Adversary answered the LORD, <sup>4</sup>"Skin for skin"—all that a man has he will give up for his life. <sup>5</sup> But lay a hand on his bones and his flesh, and he will surely blaspheme You to Your face." <sup>6</sup> So the LORD said to the Adversary, "See, he is in your power; only spare his life." <sup>7</sup> The Adversary departed from the presence of the LORD and inflicted

<sup>22</sup> Apparently a proverb whose meaning is uncertain.

גַּם אֶת־אִוֶּב בְּשָׁעָר רֹעֶה מִכְּפֵר רָנוֹלֶךָ  
 וְעַד גְּרוּקָרֶוּ: נַחֲדַלְוּ תְּרַשְׁתָּוּ  
 לְהַנְּגַדְתָּו בְּזָהָו יְשַׁב בְּרוֹדוֹדָה  
 הַאֲפָרָה: וְנַמְּאָרָה לוֹ אֲשָׁטָן עֲרָךָ  
 מַעֲזָעָק בְּחַמְּמָדָק בְּרָד אַלְדִּים וּמְתָה:  
 וְיַאֲמֵר אַלְלָה בְּרָבָר אַתְּ הַגְּנָלוֹת  
 תְּרַבְּרֵרִי נִסְעָה אֶת־הַתּוֹב נַקְבֵּל מְאֹת  
 הַלְּלָוִים וְאֶת־הַרְעָעָה לְאַתְּ נַקְבֵּל  
 בְּכָל־זָהָל־אַחֲרָת־אִוֶּב בְּשָׁפָחוֹ:  
 וְמַשְׁמַעַל שְׁלָמָה כְּשִׁיאָוָב אַחֲרָכְלָה—  
 גְּרֻעָה הַזָּהָה הַבָּאה עַלְיוֹ וְבָאוֹ  
 אַשְׁמָא מַקְמָמוֹ אַלְיָוָה הַקְּיָמָל וּבָלוֹד  
 הַשְׁלָוָה נַזְוָר בְּשָׁבְתוֹ וְתַנְרוֹ וְתַדְוֹ  
 לְכָבוֹד נַעֲרָה לְזָוְלָגָחוֹ: מִשְׁאָאתָדָה  
 עַיְינִים מְרוֹחָק וְלֹא הַבָּרוֹה וְשָׂאוֹ  
 קְלָטָם וְבָכוֹ וְנַקְרָטוֹ אַשְׁמָעָלוֹ  
 וְיַזְרְקוֹ עַפְרָה עַל־רְאִישֵׁיכֶם  
 הַשְׁמִינָה: מִשְׁבָּבוֹ אַתְּ? אַרְצָה שְׁבָעָתָה  
 גַּם־יָמִים שְׁבָעַת לִילּוֹת וְאַיְזָר אַלְיָוָה:  
 רַבָּר בַּיְתָא קִידְגָּלְלָה בְּקָאָב מָאָרָה:

וְאַחֲרִיבָהוּ פְּתָחָה אִוֶּב אֶת־בְּרִיחָה  
 וְנַקְלָל אֶת־דְּרוֹקָהוּ: מַעַן אִוֶּב לְאָמָר:  
 זָאָבֵד יוֹם אַגְּלָד בָּוּ  
 וְהַלִּילָה אַמְּרָה הַרְחָה נְבָרָה:  
 הַיּוֹם הַהָוָא יְהִוָּה שְׁחָנָה  
 אַלְדִּי־רְשָׁוָה אַלְמָה מְפָעָל חַד חַגָּה  
 וְאַל־חוֹגָע עַלְיוֹ נְגָה:  
 גַּנְאָלָה תְּשַׁׁדְּךָ צְלָמוֹת  
 תְּשַׁׁקְּרָעָלְיוֹ שָׁגָה  
 בְּשַׁחַר בְּמִרְרִי יוֹם:  
 הַכְּלִילָה הַהָוָא יְקָדוֹחָ אַפְלָה  
 אַלְדִּחָר בִּימֵי שָׁהָה  
 בְּמִסְפָּר יוֹרְדוֹם אַלְדִּבָּא:  
 וְהַהָּה תְּלִילָה הַהָוָא יְנִימָה

a severe inflammation on Job from the sole of his foot to the crown of his head.<sup>8</sup> He took a potsherd to scratch himself as he sat in ashes.<sup>9</sup> His wife said to him, “You still keep your integrity! Blaspheme God and die!”<sup>10</sup> But he said to her, “You talk as any shameless woman might talk! Should we accept only good from God and not accept evil?” For all that, Job said nothing sinful.

<sup>11</sup> When Job’s three friends heard about all these calamities that had befallen him, each came from his home—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They met together to go and console and comfort him.<sup>12</sup> When they saw him from a distance, they could not recognize him, and they broke into loud weeping; each one tore his robe and threw dust into the air onto his head.<sup>13</sup> They sat with him on the ground seven days and seven nights. None spoke a word to him for they saw how very great was his suffering.

3 “Afterward, Job began to speak and cursed the day of his birth. <sup>2</sup> Job spoke up and said:

<sup>3</sup> Perish the day on which I was born,  
 And the night it was announced,  
 “A male has been conceived!”  
<sup>4</sup> May that day be darkness;  
 May God above have no concern for it;  
 May light not shine on it;  
<sup>5</sup> May darkness and deep gloom look after it;  
 May a pall lie over it;  
 May <sup>b</sup>what blackens<sup>b</sup> the day terrify it.  
<sup>6</sup> May obscurity carry off that night;  
 May it not be counted among the days of the year;  
 May it not appear in any of its months;  
<sup>7</sup> May that night be desolate;

<sup>a</sup> There are many difficulties in the poetry of Job, making the interpretation of words, verses, and even chapters uncertain. The rubric “Meaning of Heb. uncertain” in this book indicates only some of the extreme instances.  
<sup>b,b</sup> Meaning of Heb. uncertain.

אַל־תִּקְבֹּא רָגֶה בָּו:  
 וְקַבְרָו אֲרֵרִים  
 הַשְׁעֲרוֹתִים עַל־לְהֹמוֹן:  
 וְיַחַטֵּב קַבְבִּי נַשְׁפֹּו:  
 בְּקוּדָלָאָר (אָנוֹ) וְאָנוֹ  
 אַל־יָרָאָה בַּעֲפָעָפָעָה־שְׁחָר:  
 כִּי לֹא סָגֵר דָּלְתִּי בְּמַטָּא:  
 וְנִסְתַּר עַפְלָקְשִׁי:  
 לְקֹהָה לֹא מְרַחֵם אָמֵן:  
 מְכַפְּטוֹן גְּזָעִין וְגָעִין:  
 בְּרוּדָע קְרַפְוִי בְּרַכִּים  
 וּמְהַדְּרוֹתִים כִּי אָנָּק:  
 קִירָאָעָה שְׁבָרִי וְאַשְׁקָוֹת  
 שְׁבָרִי אָוֹן יְנִיחָה לִי:  
 עַמְמַלְכִים וְיַעֲשִׂי אָרֶץ:  
 הַבָּנִים חָרְבוֹת לְמוֹת:  
 אוֹ עַמְמַלְאָרִים הַבָּבָל לְהֹם:  
 הַקְּמַלְאָרִים בְּטִירָם בְּסֻפָּה:  
 אוֹ בְּבָשָׁל טְמֹנוֹן לֹא אָהָרָה:  
 קָעָלְלִים לְאַדְעָרָאוֹר:  
 שָׁם רְשָׁעִים תְּרָלוּ רַעַנָּו:  
 לְשָׁם גְּנוּחוֹ וְגָעִישָׁי בָּם:  
 יְחִידָר אֲסִירִים אָנָנוֹ:  
 לֹא שְׁמֹעוֹ קּוֹל נְשָׁה:  
 קְפָוָן גְּוָרְלָל שָׁם הָוָא:  
 וְעַכְרָחָפְשִׁי מְאָנוֹו:  
 לְקֹהָה יְתוֹן לְעַמְלָל אָוֹר:  
 וּמְוִימִים לְמַמְרִי שָׁפָשָׁה:  
 רְמַחְפִּים לְפָחוֹת וְאַיְשָׁו:  
 נְחַפְרָהוּ מְפַטְמָוִים:  
 הַשְּׁמָתִים אַלְיָנִיל:  
 יוֹשְׁבָה כִּי יְקַצְאָוְקָרָב:  
 לְגַנְבָּר אֲשָׁר־דְּרָבוֹ נְסַתְּרָה:  
 וַיְסַד אַלְוָה בְּעָדוֹ:  
 כִּי־לְפָנֵן לְחַמֵּי אֲנַחְתִּי חֲבָא  
 וַיְחַכֵּם בְּמִים שָׁאָנוֹ:  
 כִּי פְתַח פְּתַחְתִּי וְנַחֲתָנִי  
 נְאָשָׁר נְגַרְתִּי בְּבָא לִי:

May no sound of joy be heard in it;  
<sup>8</sup> May those who cast spells upon the day<sup>c</sup> damn it,  
 Those prepared to disable Leviathan;  
<sup>9</sup> May its twilight stars remain dark;  
 May it hope for light and have none;  
<sup>10</sup> Because it did not block my mother's womb,  
 And hide trouble from my eyes.  
  
<sup>11</sup> Why did I not die at birth,  
 Expire as I came forth from the womb?  
<sup>12</sup> Why were there knees to receive me,  
 Or breasts for me to suck?  
<sup>13</sup> For now would I be lying in repose, asleep and at rest,  
<sup>14</sup> With the world's kings and counselors who rebuild ruins  
 for themselves,  
<sup>15</sup> Or with nobles who possess gold and who fill their  
 houses with silver.  
<sup>16</sup> Or why was I not like a buried stillbirth,  
 Like babies who never saw the light?  
<sup>17</sup> There the wicked cease from troubling;  
 There rest those whose strength is spent.  
<sup>18</sup> Prisoners are wholly at ease;  
 They do not hear the taskmaster's voice.  
<sup>19</sup> Small and great alike are there,  
 And the slave is free of his master.  
  
<sup>20</sup> Why does He give light to the sufferer  
 And life to the bitter in spirit;  
<sup>21</sup> To those who wait for death but it does not come,  
 Who search for it more than for treasure,  
<sup>22</sup> Who rejoice to exultation,  
 And are glad to reach the grave;  
<sup>23</sup> To the man who has lost his way,  
 Whom God has hedged about?  
  
<sup>24</sup> My groaning serves as my bread;  
 My roaring pours forth as water.  
<sup>25</sup> For what I feared has overtaken me;  
 What I dreaded has come upon me.

<sup>c</sup> Or "sea," taking Heb. *yom* as equivalent of *yam*; compare the combination of sea with Leviathan in Ps. 74.13, 14 and with Dragon in Job 7.12; cf. also Isa. 27.1.

<sup>26</sup> לֹא שָׁלֹוחִי | וְלֹא־צַקְתָּחִי  
וְלֹא־נָחוּתִי גַּבָּא רָנוֹ:

לֹעֲגָנוֹ אֶלְיפָּז הַתֵּמָנִי וַיֹּאמֶר:

<sup>2</sup> הַנֶּפֶשׁ רַבָּר אֲלֵיךְ חִלְאָה:  
וְעַצְרָבְּמַלְאָן פַּי יוֹכֵל:  
<sup>3</sup> הַנֶּה יִסְרַת רַבִּים:  
וְנִוְתְּרִים רְפוֹת חַזְקָה:  
<sup>4</sup> בְּשָׁלֵל יִקְרְבוּ מַלְאָךְ  
וּבְרִכּוֹם בְּרוּעָות חַאֲפָץ:  
<sup>5</sup> בַּיִּעַתְּחָה | תִּכְבֹּא אַלְיךְ וְתַלְאָ:  
תִּמְשַׁעַתְּרִיךְ וְתַבְּהֵל:  
<sup>6</sup> הַלָּא וְאַתָּה בְּסִלְמָה:  
תִּחְנַתְּחַדְּשׁוּ וְלֹם דְּרֻכָּךְ:  
<sup>7</sup> וְכַרְדְּאָלָף תִּהְאֵן קָאָרֶב:  
וְאוֹיְפָה שְׁלָרִים נְכֻרוֹ:  
<sup>8</sup> כַּאֲשֶׁר רְאִיתְּתָרְשׁ אָתָּה:  
חַרְשֵׁשׁ עַטְלֵל קְבָצָרָה:  
<sup>9</sup> כְּנַשְׁכֹּת אֱלֹהָה יָאָבָדוּ:  
וּמְרֻיחָה אֲפֹוּ בְּלֹוּ:  
<sup>10</sup> שְׁאַתְּ אַרְתָּה וְקַלְלָה:  
שְׁאַיְלֵבְרִים נְתַעַוּ:  
<sup>11</sup> לְשֵׁאָבָד מְפֵלִילְתָּרָה:  
וְבָנֵי לְבִיאָוֹתְפָנָדוּ:  
<sup>12</sup> אַלְלִי הַבָּר יָגֵב:  
תַּחַקְחָה אָנָּי שְׁמַעְמָה:  
<sup>13</sup> בְּשִׁלְבָדִים מְחוֹזָעוֹת לְלִילָה:  
גּוֹפֵל מְרַדְךָה עַל־אֲאָסָם:  
<sup>14</sup> פְּמַד קָרְאֵי וּשְׁרָהָה:  
וּרְבָּעָזְמוֹתִי הַפְּרִידָה:  
<sup>15</sup> וַרְחָם עַל־פָּנֵינוּ נִמְלָאָה:  
קְסֻפָּר שְׁחָרִת בְּשָׂרִי:  
<sup>16</sup> יִשְׁמַר | וְלֹא־אָבֵר מִרְאָה:  
חַמְוֹתָה לְנִינְרָעָן:  
רַקְפָּה וְגַקְול אֲשָׁכָעָה:  
<sup>17</sup> חַנְגָּשׁ מְאַלְתָּה יִצְחָק:  
אַס־מְקַטְּשָׁהוּ טִימָר בָּרָה:  
<sup>18</sup> תָּנוּ בְּעַבְרֵיו לֹא אָמַן:

<sup>26</sup> I had no repose, no quiet, no rest,  
And trouble came.

4 Then Eliphaz the Temanite said in reply:

<sup>2</sup> If one ventures a word with you, will it be too much?  
But who can hold back his words?  
<sup>3</sup> See, you have encouraged many;  
You have strengthened failing hands.  
<sup>4</sup> Your words have kept him who stumbled from falling;  
You have braced knees that gave way.  
<sup>5</sup> But now that it overtakes you, it is too much;  
It reaches you, and you are unnerved.  
<sup>6</sup> Is not your piety your confidence,  
Your integrity your hope?  
<sup>7</sup> Think now, what innocent man ever perished?  
Where have the upright been destroyed?  
<sup>8</sup> As I have seen, those who plow evil  
And sow mischief reap them.  
<sup>9</sup> They perish by a blast from God,  
Are gone at the breath of His nostrils.  
<sup>10</sup> The lion may roar, the cub may howl,  
But the teeth of the king of beasts <sup>a</sup>are broken.  
<sup>11</sup> The lion perishes for lack of prey,  
And its whelps are scattered.  
<sup>12</sup> A word came to me in stealth;  
My ear caught a whisper of it.  
<sup>13</sup> In thought-filled visions of the night,  
When deep sleep falls on men,  
<sup>14</sup> Fear and trembling came upon me,  
Causing all my bones to quake with fright.  
<sup>15</sup> A wind passed by me,  
Making the hair of my flesh bristle.  
<sup>16</sup> It halted; its appearance was strange to me;  
A form loomed before my eyes;  
I heard a murmur, a voice,  
<sup>17</sup> “Can mortals be acquitted by God?  
Can man be cleared by his Maker?  
<sup>18</sup> If He cannot trust His own servants,

<sup>a</sup> Meaning of Heb. uncertain.

וְכָל־אֲכִיוֹ יִשֶּׁם חַלְלוֹ:  
 אָפָּה שְׁכִינָה בְּטִיר־חַמֵּר  
 אֲשֶׁר־בְּעָפָר יִסְׁרָם  
 דְּכָאָוָם לְפָנֵי־עַשָּׂה:  
 מִבְּקָר לְעָרָב יְבַחוּ <sup>מִתְּחַמָּה</sup>  
 מִבְּלִי מִשְׁמָן לְצִחָּא יַאֲכְדוּ:  
 הַלְּא־גַּעַש יִחְרָם גַּם  
 מִמְּרוֹחַ וְלֹא בְּחַקְמָה:

ה קָרָא־נָא בְּיוֹשׁ עַזְבָּעָנָה:  
 וְאַל־מִי מִקְרָדִים חַפְנָה:  
 כ כִּי לְאַיִל וְהַנְּגַעַש  
 וּפְחַה תִּמְחָה קָנָה:  
 אָנָּן רַאֲתָה אַיִל מִשְׁרָיִשׁ  
 וְאַקְוֹב נָרוֹחַ פְּחָאמָה:  
 יְרַחְקוּ בְּנֵנוֹ מִישָׁעָן:  
 וְדַבְּכָאוּ בְּשַׁעַר וְאַנוֹ מַשְׁיָּל:  
 אָשֶׁר קָצִירָה | רַעַב יַאֲכֵל  
 וְאַל־קָצִינִים יַקְהַרְחֵוּ:  
 וְתַאֲפֵף צְמָה דְּרָלָם:  
 כִּי | לְאַדְגָּא מִשְׁרָבָר אָנוֹ  
 וּמַאֲדָמָה לְאַדְעָמָה עַמְלָה:  
 כִּי אָרָם לְעַמְלָל יוֹלָד יִשְׁאָר שׂוֹךְ  
 וּבְעַרְשָׁפָר גַּבְּרִירָה עַופָּה:  
 אָוְלָם אָנוֹ אַדְרָשָׁ אַלְ—אַלְ  
 וְאַל—אַלְהָוָם אֲשִׁים דְּבָרָתִי:  
 עַשְׂה גָּדְלָה וְאַנוֹ חָקָר  
 גָּנְלָאָוח עַדְרָאָנוֹ מִסְּפָר:  
 הַגְּנוּ מַשְׁרָעָל—פָּעָן אָרָץ  
 שְׁלָה נָוָם עַלְ—פָּנִים חָזָות:  
 לְשָׁוֹם שְׁפָרִים לְקָרְרוֹם  
 (קָרְרוֹרִים שְׁבָרִישׁ):  
 מִפְּרָמָה שְׁבָבָות עַרְמוֹם  
 וְלְאַחֲעַשְׁנָה רִיחָם תְּשִׁיחָה:  
 לְכָרְחַקְמָים בְּעַרְקָם  
 עַזְתָּה וְפְקָלִים נְמָהָרָה:  
 יוֹמָם יְפָטוֹד—חַשָּׁךְ  
 וְכָלְילָה יִפְשְׁטוּ בְּאַהֲרָם:

And casts reproach<sup>a</sup> on His angels,  
 How much less those who dwell in houses of clay,  
 Whose origin is dust,  
 Who are crushed like the moth,  
 Shattered between daybreak and evening,  
 Perishing forever, unnoticed.  
 Their cord is pulled up  
 And they die, and not with wisdom.”

## 5

Call now! Will anyone answer you?  
 To whom among the holy beings will you turn?  
 2 Vexation kills the fool;  
 Passion slays the simpleton.  
 3 I myself saw a fool who had struck roots;  
 Impulsively, I cursed his home:  
 4 May his children be far from success;  
 May they be oppressed in the gate with none to deliver  
 them;  
 5 May the hungry devour his harvest,  
 “Carrying it off in baskets;  
 May the thirsty swallow their wealth.”  
 6 Evil does not grow out of the soil,  
 Nor does mischief spring from the ground;  
 7 For man is born for mischief,  
 Just as sparks fly upward.

8 But I would resort to God;  
 I would lay my case before God,  
 9 Who performs great deeds which cannot be fathomed,  
 Wondrous things without number;  
 10 Who gives rain to the earth,  
 And sends water over the fields;  
 11 Who raises the lowly up high,  
 So that the dejected are secure in victory;  
 12 Who thwarts the designs of the crafty,  
 So that their hands cannot gain success;  
 13 Who traps the clever in their own wiles,  
 The plans of the crafty go awry.  
 14 By day they encounter darkness,  
 At noon they grope as in the night.

<sup>a-2</sup> Meaning of Heb. uncertain.

<sup>15</sup> וַיְשַׁע מִתְּרָב מִפְּנֵים  
וּמִרְחֵק אֲבִיו:  
<sup>16</sup> וּמְרַעֵּל לְלַהֲתָה  
וְעַלְתָּה קַפְצָה פִּיה:

<sup>17</sup> הַנֶּה אֲשֶׁר אָנוֹת יוֹכִירָה אֱלֹהָה  
וּמוֹסֵר שְׂדֵי אֱלֹהִים:  
<sup>18</sup> בְּיַהְוָה יָבֹאֵב וּחְבֵשָׁ  
יְמֻמָּן וְגֹלְפָרְבָּה: <sup>19</sup> כ  
בְּשָׁשׁ צָרוֹת יִצְלַחְךְ  
וּבְשָׁבָע לְאַדְנִיעַ בָּקָר: <sup>20</sup> ד  
בְּרַעַב פְּרָרָה מְמֹותָ  
וּבְמַלְכָה מְרִירִי חָרָב: <sup>21</sup> ה  
בְּשָׁוֹט לְשָׁוֹן תְּחָבָא:  
וּלְאַדְתָּרָא מְשֹׁור כִּי בְּבָא: <sup>22</sup> ו  
לְשָׁרַב וּלְכָפֹר תְּשַׁחַק  
וּמְתַחַת הָאָרֶץ אַלְפִירָא: <sup>23</sup> ג  
כִּי עַסְדָּאָבָן תְּשַׁהַה בְּרִיחָה  
חִיתָּה תְּשַׁהַה הַשְּׁלֹמָה-דָּד: <sup>24</sup> ד  
בְּגַרְשָׁתָה כִּי-שְׁלָמָת אַהֲלָה:  
וּפְקָרָת נָדָר לְאָלָהָת: <sup>25</sup> ה  
וְרַעַת בִּידְכָּבָר וּרְעֵא  
חַצְאָאָרָה בְּעַשְׁבָּה הָאָרֶץ: <sup>26</sup> ו  
חַפּוֹא בְּכָלָח אַלְיָכָר  
כְּעַלּוֹת נְעַשְׁתָּבָחוֹ: <sup>27</sup> ש  
הַנוֹּדוֹת תְּקַרְבָּה בּוֹדְחָא  
שְׁמָעָה וְאַפָּה רַעַדְךָ:

<sup>15</sup> But He saves the needy from the sword of their mouth,  
From the clutches of the strong.  
<sup>16</sup> So there is hope for the wretched;  
The mouth of wrongdoing is stopped.

<sup>17</sup> See how happy is the man whom God reprobates;  
Do not reject the discipline of the Almighty.  
<sup>18</sup> He injures, but He binds up;  
He wounds, but His hands heal.  
<sup>19</sup> He will deliver you from six troubles;  
In seven no harm will reach you:  
<sup>20</sup> In famine He will redeem you from death,  
In war, from the sword.  
<sup>21</sup> You will be sheltered from the scourging tongue;  
You will have no fear when violence comes.  
<sup>22</sup> You will laugh at violence and starvation,  
And have no fear of wild beasts.  
<sup>23</sup> For you will have a pact with the rocks in the field,  
And the beasts of the field will be your allies.  
<sup>24</sup> You will know that all is well in your tent;  
When you visit your wife<sup>b</sup> you will never fail.  
<sup>25</sup> You will see that your offspring are many,  
Your descendants like the grass of the earth.  
<sup>26</sup> You will come to the grave <sup>a</sup>in ripe old age,<sup>a</sup>  
As shocks of grain are taken away in their season.  
<sup>27</sup> See, we have inquired into this and it is so;  
Accept it and make it your own.

## 6 Then Job said in reply:

<sup>1</sup> וַיַּעַן אִזְׁבָּב וַיֹּאמֶר:  
<sup>2</sup> לֹא שְׁקוֹל יַאֲכֵל בְּעֵשֶׂש  
הַתְּהִטֵּר בְּמַמְאָנִים וְשָׁוֹרְבָּה: <sup>3</sup> ז  
<sup>3</sup> כִּי-עָרָה מְרוּלָה יְמִים יְכָבֵד  
עַל-בָּן דְּבָרִי לְעֵשֶׂש:  
<sup>4</sup> בְּיַחְזֵי שְׁלֵי עַפְרוֹן  
אֲשֶׁר חַקְרָם שְׁתָה רְוִי  
בְּעַוּוֹתִי אַלְתָה יְעַרְבָּוִי:  
<sup>5</sup> בְּיַנְמָקָה פְּרָא אַלְיָדְשָׁא  
אֲם יְנַשְּׁה-שָׁוֹר עַל-בָּלְלָיו:

<sup>2</sup> If my anguish were weighed,  
My full calamity laid on the scales,  
<sup>3</sup> It would be heavier than the sand of the sea;  
That is why I spoke recklessly.<sup>a</sup>  
<sup>4</sup> For the arrows of the Almighty are in me;  
My spirit absorbs their poison;  
God's terrors are arrayed against me.  
<sup>5</sup> Does a wild ass bray when he has grass?  
Does a bull bellow over his fodder?

<sup>b</sup> Lit. "home."

<sup>a</sup> Meaning of Heb. uncertain.

6. הַיָּאֵל חֶפְלָל מִבְּלִי־גָּלָל  
אֲסִמְּנָה־שָׁמֶן־לְעֵם בְּכִיר חַלְקֹתָה:

7. קָאָנוּ לְעֵנֶשׂ נָפְשׁ  
לְקָהָה בְּרִיְתָה לְחָמוֹ:

8. מִירְאָהוּ פְּבוֹא שָׁאָלָה  
וּמְגַנְּבָה יְתוּ אַלְהָה:

9. רַאֲלָלָה וְרַאֲבָא  
וְתַּפְּרָרָרָו וְרַבְּצָעָנוּ:

10. וְחוּרָה־עָדָר וְעַחֲמָרָל  
וְשַׁאֲלָהָה בְּרִילָה לְאַחֲמָל

11. בְּרִילָה בְּנָוָתִי אַמְּרוּ גַּדְשָׁה:

12. מְהֻדְּבָהָה בְּיַחַלְלָה  
וְמוֹהָדָהָה בְּיַדְרָאָהָה נְפָשָׁה:

13. אַסְמָה־בְּלָה אַבְּנָה בְּתָן  
אַסְמָה־בְּשָׁרָה נְחָזָה:

14. הַאָמָן אָנוּ עַזְּרָעִי בַּי  
וְוַרְשָׁהָה דְּרָהָה מְפָאָה:

15. לְקָסָס מְרַעְעָה חָסָר  
וְוַרְאָתָה שְׁעִי יְעָזָבָה:

16. אַחֲרָהָה כְּמַרְגָּאָל  
פְּאָפִיךְ וְתַּהֲלִים יְבָרוּ:

17. הַמְּהֻרְעִים מַנְּדִירָה  
שְׁלִילָמוּ תְּרַעְלָם־שָׁלָן:

18. בְּעֵת תְּרַכְּבוּ גַּמְעָנוּ  
בְּחַמְלָנוּ וְצָבָנוּ מְפָקָהָם:

19. יְלַפְּתָחָה אַרְתָּהוּתָה דְּרָבָם  
עַצְלָל בְּתַחְוֹרָה רַאֲכָבוּ:

20. הַגְּבִיטָה אַרְתָּהוּתָה תְּמָא  
תְּלִילָתָה שְׁבָא קוּדָּמוֹ:

21. בְּשָׂוָה בְּרִגְטָה  
בְּאוּ עַדְתָּה בְּחַפְרוּ:

22. קִרְעָהָה וְעַיְמָה לְזָה  
תְּרָאוּ סְחָה וְתוּרָאָה:

23. הַכְּבִיא־אַרְתָּהוּתָה תְּבוּלִי  
וּמְכַחְבָּסָה שְׁחָרוּ בְּעָרִי:

24. וּמְלַטְנִי מִידָּאָר  
וּמְרַדְעִים אַיִן אַחֲרָהָי:

<sup>6</sup> Can what is tasteless be eaten without salt?  
Does <sup>a</sup>-mallow juice-<sup>a</sup> have any flavor?  
<sup>7</sup> I refuse to touch them;  
They are like food when I am sick.

<sup>8</sup> Would that my request were granted,  
That God gave me what I wished for;  
<sup>9</sup> Would that God consented to crush me,  
Loosed His hand and cut me off.  
<sup>10</sup> Then this would be my consolation,  
<sup>a</sup>-As I writhed in unsparing-<sup>a</sup> pains:  
That I did not <sup>b</sup>-suppress my words against the Holy One. <sup>-b</sup>  
<sup>11</sup> What strength have I, that I should hope?  
How long have I to live, that I should be patient?  
<sup>12</sup> Is my strength the strength of rock?  
Is my flesh bronze?  
<sup>13</sup> Truly, I cannot help myself;  
I have been deprived of resourcefulness.

<sup>14</sup> a-A friend owes loyalty to one who fails,  
Though he forsakes the fear of the Almighty;<sup>a</sup>

<sup>15</sup> My comrades are fickle, like a wadi,  
Like a bed on which streams once ran.

<sup>16</sup> a-They are dark with ice;  
Snow obscures them;<sup>a</sup>

<sup>17</sup> But when they thaw, they vanish;  
In the heat, they disappear where they are.

<sup>18</sup> Their course twists and turns;  
They run into the desert and perish.

<sup>19</sup> Caravans from Tema look to them;  
Processions from Sheba count on them.

<sup>20</sup> They are disappointed in their hopes;  
When they reach the place, they stand aghast.

<sup>21</sup> So you are as nothing:<sup>c</sup>  
At the sight of misfortune, you take fright.

<sup>22</sup> Did I say to you, "I need your gift;  
Pay a bribe for me out of your wealth;

<sup>23</sup> Deliver me from the clutches of my enemy;  
Redeem me from violent men"?

<sup>24</sup> Teach me; I shall be silent;

<sup>b-b</sup> Meaning of Heb. uncertain; others, "deny the words of the Holy One." <sup>c</sup> Following kethib, with Targum; meaning of Heb. uncertain.

וּמָה־אֲשִׁיחֵךְ הַבָּעֵן לֵי:  
<sup>25</sup> מָה־עִמָּרֶצֶוּ אַמְרֵר־לְשֹׁר  
 וּמָה־זָוֶת הַזָּוֶת מְאֵם:  
<sup>26</sup> הַלְּחֹכֶם מְלִים פְּחֻשָׁבוֹ  
 לְרוּחוֹת אָמֵר נֹאָשָׁה:  
<sup>27</sup> אָפָּעָלְעָנָהּ פְּפָלִילּוֹ:  
 וְחַכְרֹוּ עַל־רַעֲשָׁבָם:  
<sup>28</sup> שְׂעִיר הַזָּאֵלָה פְּנוּבָה:  
 עַל־פְּנֵיכֶם אַסְמָאָכֶב:  
<sup>29</sup> שְׁבֹבָה נָאָא אַלְחָנָה עֲוֹלָה:  
 שְׁלָבָה שָׂדָּר צְרָקְרָבָה: <sup>30</sup> וְכֵן  
<sup>30</sup> הַשְּׁבָלָשָׁן עַלְלָה:  
 אַסְמָהָבִי לְאַזְבָּן הַוּות:

<sup>1</sup> הַלְּאָצְבָּא לְאָגָוָת עַל־אָרֶץ <sup>31</sup> יְיָ  
 וּכְיָמָן שְׁבִיר יְמָיו:  
<sup>2</sup> כְּעַבְדָּמָאָפָּאָלָל:  
 וְחַבְרִיר בְּקָמָה פְּאָלָלוֹ:  
<sup>3</sup> בְּנוּ בְּתַחְלָתוֹ לִי וְחַדְאָאָה:  
 וְלִילָּות עַלְלָל מְנוּדָלָל:  
<sup>4</sup> אַסְמָשְׁבָּתָהָי וְאַמְרָתִי קָרִי אֲקוֹם  
 וּמְדִרְעָרָב  
 וְשָׁבָטָהָי נְגָרָים עַרְיָנָהָרָב:  
<sup>5</sup> לְבָשָׁבְשָׁרַי רַקְמָה נְגָשָׁעָפָר <sup>32</sup> וְשִׁיחָוּשָׁה  
 עַוְרִי רָנוּעָוָאָסָס:  
<sup>6</sup> יְמִינָה מְצִידָאָרָן  
 וְכָלָלָא בְּאָפָס תְּקָהָה:  
<sup>7</sup> זְכָר בִּירָתָה חַיָּי  
 לְאַתְּשָׁבָעָנָי לְרָאוֹת טָובָה:  
<sup>8</sup> לְאַדְחָשָׁרָי עָנוּ רְאָאָה:  
 עַנְיִינָה בָּוּ אֲוִיאָה:  
<sup>9</sup> בְּלָה עָנוּ מְלָךְ <sup>33</sup> וְגַדְעָה  
 כָּנוּ יוֹרֵד פְּאָול לְאַיְלָה:  
<sup>10</sup> לְאַדְלָוָב עָור לְבָהָרָוָה  
 וְלְאַדְבָּרָנוּ עָד קְקוֹמוֹ:  
<sup>11</sup> סְמָדָאָגָל לְאַחֲשָׁד־פִּי  
 אֲרַבְּרָה בָּאָרָהָה

Tell me where I am wrong.  
<sup>25</sup> *a*-How trenchant honest words are;<sup>a</sup>  
 But what sort of reproof comes from you?  
<sup>26</sup> Do you devise words of reproof,  
 But count a hopeless man's words as mere wind?  
<sup>27</sup> You would even cast lots over an orphan,  
 Or barter away your friend.  
<sup>28</sup> Now be so good as to face me;  
 I will not lie to your face.  
<sup>29</sup> Relent! Let there not be injustice;  
 Relent! I am still in the right.  
<sup>30</sup> Is injustice on my tongue?  
 Can my palate not discern evil?

## 7

Truly man has a term of service on earth;  
 His days are like those of a hireling—  
<sup>2</sup> Like a slave who longs for [evening's] shadows,  
 Like a hireling who waits for his wage.  
<sup>3</sup> So have I been allotted months of futility;  
 Nights of misery have been apportioned to me.  
<sup>4</sup> When I lie down, I think,  
 "When shall I rise?"  
 Night <sup>a</sup>-drags on,<sup>a</sup>  
 And I am sated with tossings till morning twilight.  
<sup>5</sup> My flesh is covered with maggots and clods of earth;  
 My skin is broken and festering.  
<sup>6</sup> My days fly faster than a weaver's shuttle,  
 And come to their end <sup>b</sup>-without hope.<sup>b</sup>  
<sup>7</sup> Consider that my life is but wind;  
 I shall never see happiness again.  
<sup>8</sup> The eye that gazes on me will not see me;  
 Your eye will seek me, but I shall be gone.  
<sup>9</sup> As a cloud fades away,  
 So whoever goes down to Sheol does not come up;  
<sup>10</sup> He returns no more to his home;  
 His place does not know him.

<sup>11</sup> On my part, I will not speak with restraint;  
 I will give voice to the anguish of my spirit;

<sup>a-a</sup> Meaning of Heb. uncertain.

<sup>b-b</sup> Or 'when the thread runs out.'

אֲלֹחֶה בְּפִרְנָפְשׁוֹ :  
 בְּהַסְמֵךְ אֱסִידְפִּין :  
 כִּרְדְּקָלָם עַלְמָשְׁמָר :  
 בִּירְאַמְרָתוֹ תְּנַחֲפֵנִי עַרְשָׁלָמָה :  
 יְשָׁא בְּשָׁלוֹן מְשָׁכְבִּי :  
 חַתְּפָשִׁי בְּחַלְמוֹתִי :  
 וּמְחוֹנָיוֹת חַבְעָנִי :  
 וּמְבָרָר מְחַנֵּק נְפָשָׁתִי :  
 קָרוֹת מְעַצְמָוֹתִי :  
 אֲאַקְרֵי לְאַדְלָלָם אֲחִיה :  
 חַרְלָל מִמְּנִי בִּירְגָּבְלִי יְמִי :

מָה-אַנְתָּךְ כִּי תִּזְדְּלָעַ ?  
 וּכְרִתְחַתָּת אַלְוּ לְבָבֶךָ :  
 וְתִּפְקְרְרָנוּ לְבָקָרָם :  
 לְרַעֲשִׁים תִּחְנָנוּ :  
 בָּקָה ? אֲדָתְשָׁעָה מְפָנֵי  
 לֹא תְרַנוּ עַדְבָּלָשִׁ רָקוּ :  
 חַפְאָרוּ מָה אָפְעָלָל ? לֹא נָגַר הָאָרָם :  
 לְמָה שְׁמַטְנִי לְפִפְנֵעַ לְךָ רַפְגָּוִילָא :  
 וְאַתָּה עַלְיָלְנָא :  
 וְמָה ? לְאַדְתָּא פְּשָׁעָן ?  
 וְתַּعֲבֵר אַחֲדָעָן ?  
 כִּרְעָה לְעַפְרָא אַשְׁכָּב :  
 וְשַׁדְרָנִי אַיְוָן :

וַיַּעַן בְּלִקְרַד הַשּׂוֹרִי וַיֹּאמֶר :  
 1 עַד-אָנוּ תִּמְלָל אֱלֹהָה  
 וְרוּחָה בְּבִירָא אָמִרְפִּיךְ :  
 2 הָאָלָל יְעוֹתָן מִשְׁפָּט  
 אֶסְמָשְׁרִי יְעֻתָּה-אֶצְדָּק :  
 3 אֶסְמָבְנִיךְ חַטְא-אֶלְוָן :  
 4 וְנַשְׁלָלָתָם בְּנִידְפָּסָעָם :  
 5 אֶסְמָאַתָּה חַשְׁתָּר אֶל-אֶל  
 אֶל-שְׁרִי תְּחִנָּנוּ :  
 6 אֶסְמָזָק וְשָׁר אַתָּה  
 בִּירְעָה יְשִׁיר עַלְעָד :

I will complain in the bitterness of my soul.  
 12 Am I the sea or the Dragon,<sup>c</sup>  
 That You have set a watch over me?  
 13 When I think, "My bed will comfort me,  
 My couch will share my sorrow,"  
 14 You frighten me with dreams,  
 And terrify me with visions,  
 15 Till I prefer strangulation,  
 Death, to my wasted frame.  
 16 I am sick of it.  
 I shall not live forever;  
 Let me be, for my days are a breath.

17 What is man, that You make much of him,  
 That You fix Your attention upon him?  
 18 You inspect him every morning,  
 Examine him every minute.  
 19 Will You not look away from me for a while,  
 Let me be, till I swallow my spittle?  
 20 If I have sinned, what have I done to You,  
 Watcher of men?  
 Why make of me Your target,  
 And a burden to myself?  
 21 Why do You not pardon my transgression  
 And forgive my iniquity?  
 For soon I shall lie down in the dust;  
 When You seek me, I shall be gone.

## 8 Bildad the Shuhite said in reply:

2 How long will you speak such things?  
 Your utterances are a mighty wind!  
 3 Will God pervert the right?  
 Will the Almighty pervert justice?  
 4 If your sons sinned against Him,  
 He dispatched them for their transgression.  
 5 But if you seek God  
 And supplicate the Almighty,  
 6 If you are blameless and upright,  
 He will protect you,

<sup>c</sup> See note at 3.8.

וְשָׁלֹם גוֹתָה אֶצְרָה :  
 ? וְהַזָּה רָאשָׁתְךָ מֵאַעֲרָה  
 וְאַחֲרָתְךָ יִשְׂנָה מֵאָרָה :  
  
 ٦ קַיִּים שָׁאָלָה־בָּא לְנַרְ רְלַשְׁׂן .<sup>גְּמַפְּמָא</sup>  
 בְּמַעַן לְתַקְאָר אֲבוֹתֶם :  
 ٧ קַרְחָמָלָא אֲחָשׁ וְלֹא גַּמְעָה :  
 ٨ כַּי אֶל בְּמִטְ שְׁלִיל־אַרְעִץ :  
 ٩ תְּלָא־תְּסַעְמַע יְזָרְעָלָא קָרְבָּא גָּלָה :  
 ١٠ אַמְלָבָם יְזָאָמָלִים :  
 ١١ דְּגַנְעָה־דְּגַנָּא בְּלָא בָּאָהָה :  
 ١٢ יְשָׁהָה־אָחוֹ בְּלִידְמִים :  
 ١٣ עַרְבָּו בְּאָבוֹ לֹא יְקַפְּרָה :  
 ١٤ לְפָנֵי כְּלָחָצִיר יְבָשָׁה :  
 ١٥ בָּו אֲדָרוֹת כְּלָל־שְׁכָחוֹ אָל :  
 ١٦ וְהַקְוֹתָה תְּהַאֲכָד :  
 ١٧ אֲשָׁרְרִיקָט בְּסָלָן :  
 ١٨ וְבִיחָרָעַבְשִׁיט מְבָטוּחָה :  
 ١٩ יְשָׁעָן עַל־בָּיוֹתָו וְלֹא יְעַמֵּד :  
 ٢٠ יְתַחְיָק בָּזָו וְלֹא יְקַמֵּן :  
 ٢١ רְפָבָה הָא לְפִנֵּי־שְׁמָשָׁה :  
 ٢٢ עַל־גָּלָל שְׁרָשָׁו וְסְבָכָו :  
 ٢٣ בְּרָחָה אֲקָנָם חַיָּה :  
 ٢٤ אַס־כְּלָעָלָנו מְפָלָמָנו :  
 ٢٥ וּבְחַשְׁ בָּזָו לֹא רְאִיתָה :  
  
 ٢٦ הַוְּדוֹהָא מְשֻׁטָּה דְּרָבָּו :  
 ٢٧ וּמְשֻׁפָּר אֲחָרָר יְצָמָחוֹ :  
 ٢٨ הַוְּדוֹל לֹא יְמַאָסָתָם :  
 ٢٩ לוֹלָא חִזּוֹק בִּידְמָרָעָם :  
 ٣٠ עַד־יְמָלָה שְׁתוֹק פִּיךְ .<sup>גְּמַפְּמָא</sup>  
 ٣١ שְׁלָפְתָה חִרְעוֹתָה :  
 ٣٢ שְׁאָהָה יְלִבְשָׁוֹרְבָּשָׁת :  
 ٣٣ אַהֲרָל רְשָׁעִים אַיְנוֹ :

ט  
וַיַּעַן אִיּוֹב וַיֹּאמֶר:

٢ אֱמָנָם זְרַעַתִּי כִּי־כִּי  
 וּמְהִיאָזָק אַנְשָׁעָם־אָל :

And grant well-being to your righteous home.  
 7 Though your beginning be small,  
 In the end you will grow very great.

8 Ask the generation past,  
 Study what their fathers have searched out  
 9 —For we are of yesterday and know nothing;  
 Our days on earth are a shadow—  
 10 Surely they will teach you and tell you,  
 Speaking out of their understanding.  
 11 Can papyrus thrive without marsh?  
 Can rushes grow without water?  
 12 While still tender, not yet plucked,  
 They would wither quicker than any grass.  
 13 Such is the fate of all who forget God;  
 The hope of the impious man comes to naught—  
 14 Whose confidence is a <sup>a</sup>thread of gossamer,<sup>a</sup>  
 Whose trust is a spider's web.  
 15 He leans on his house—it will not stand;  
 He seizes hold of it, but it will not hold.  
 16 He stays fresh even in the sun;  
 His shoots spring up in his garden;  
 17 <sup>a</sup>His roots are twined around a heap,  
 They take hold of a house of stones.<sup>a</sup>  
 18 When he is uprooted from his place,  
 It denies him, [saying,]  
 “I never saw you.”  
 19 Such is his happy lot;  
 And from the earth others will grow.  
 20 Surely God does not despise the blameless;  
 He gives no support to evildoers.  
 21 He will yet fill your mouth with laughter,  
 And your lips with shouts of joy.  
 22 Your enemies will be clothed in disgrace;  
 The tent of the wicked will vanish.

9 Job said in reply:

2 Indeed I know that it is so:  
 Man cannot win a suit against God.

<sup>a,a</sup> Meaning of Heb. uncertain.

3 אָסְדִּיחַפֵּן לְרַב עָנוֹ  
 לֹא יַעֲנֶנוּ אֶתְךָ מִינִּיאָלָה;<sup>a</sup>  
 4 חַכְמָם לְבָב וְאַמְּזִינָה  
 מִידְהָקָשָׁה אֶלְיוֹ וְיִשְׁלָם:  
 5 הַפְּשָׁעִיק גְּרוּם וְלֹא גְּרוּם  
 אֲשֶׁר דְּפָכָם בָּאָפוֹ:  
 6 הַפְּרֻעַנִּי אַרְצִי מִמְּקוֹמָה  
 עַמְּבוּדָה יַחֲפְלָצָנוּ:  
 7 הַאֲפָר לְחַרְסָה וְלֹא זְרוֹחָה  
 בְּעָרָר כּוֹכָבִים יְחִימָה:  
 8 נְפָה שְׂפָטִים לְבָדוֹ  
 דָּרוֹדָה עַל־בְּמִתְּרִים:  
 9 עַשְׂתָּה עַשׂ כְּסִיל  
 נְבִיבָה וּוֹרְדָה תְּוֹנוֹ:  
 10 עַשְׂתָּה גְּרֹלוֹת עַד־אָין חָקָר  
 גְּפָלָאָות עַד־אָין מִסְפָּר:  
 11 הַוְיָעָר עַלְיָה וְלֹא אָרָה  
 וְחַלְף וְלֹא־אָכְנוּ לוֹ:  
 12 כָּנוּ חַחָר קַיְיָשָׁבָנוּ  
 מִרְיָאָמֵד אַלְיוֹ מִהְדָּקָעָה:  
 13 אַלְלוֹ לְאַדְיָשָׁב אָפָּוֹ  
 פְּחַתָּוֹ שְׁחַתָּוֹ עַזְרִי רַחֲבָה:<sup>b</sup>  
 14 אָפָּיְאָכִי אַעֲנוֹ  
 אַבְחָרָה דְּרָבָרִי עַמְּנוֹ:  
 15 אַשְׁר אָסְדִּיךְתָּו לֹא אַעֲנָה  
 לְמַשְׁפָּט אַחֲנָנוּ:  
 16 אָסְדִּקְרָאוֹתִי וְעַגְנִי  
 לֹא אָמְנוֹן קִירְאָנוֹן קוֹלִי:  
 17 אָשְׁר־בְּשָׁעָרָה שְׁוֹפֵנִי  
 וְהַרְבָּה פְּצַעַי חִפּוֹם:  
 18 לְאַדְתָּנוֹ הַשְּׁבָרָוֹת  
 כִּי וְתַּפְעַנִי מְקָרְבִּים:  
 19 אָסְדִּלְבָּח אַמְּזִין הָנָה  
 וְאָסְדִּמְלָפְטָט קַיְיָרְשָׁעִי:  
 20 אָסְדִּעְצָק פִּי יְרָשָׁעִי  
 תָּם אַנְיָנוֹ נְעַקָּשָׁנוּ:  
 21 תָּם אַנְיָנוֹ לְאַדְרָעַ נְפָשָׁנוּ  
 אַמְּאָס חִיָּנוּ:

3 If he insisted on a trial with Him,  
 He would not answer one charge in a thousand.  
 4 Wise of heart and mighty in power—  
 Who ever challenged Him and came out whole?—  
 5 Him who moves mountains without their knowing it,  
 Who overthrows them in His anger;  
 6 Who shakes the earth from its place,  
 Till its pillars quake;  
 7 Who commands the sun not to shine;  
 Who seals up the stars;  
 8 Who by Himself spread out the heavens,  
 And trod on the back of the Sea;  
 9 Who made the Bear<sup>a</sup> and Orion,  
 Pleiades, and the chambers of the south wind;  
 10 Who performs great deeds which cannot be fathomed,  
 And wondrous things without number.  
 11 He passes me by—I do not see Him;  
 He goes by me, but I do not perceive Him.  
 12 He snatches away—who can stop Him?  
 Who can say to Him, “What are You doing?”  
 13 God does not restrain His anger;  
 Under Him Rahab's<sup>b</sup> helpers sink down.  
 14 How then can I answer Him,  
 Or choose my arguments against Him?  
 15 Though I were in the right, I could not speak out,  
 But I would plead for mercy with my judge.  
 16 If I summoned Him and He responded,  
 I do not believe He would lend me His ear.  
 17 For He crushes me <sup>c</sup>for a hair;<sup>c</sup>  
 He wounds me much for no cause.  
 18 He does not let me catch my breath,  
 But sates me with bitterness.  
 19 If a trial of strength—He is the strong one;  
 If a trial in court—who will summon Him for me?  
 20 Though I were innocent,  
 My mouth would condemn me;  
 Though I were blameless, He would prove me crooked.  
 21 I am blameless, yet I am distraught;  
 I am sick of life.

<sup>a</sup> Meaning of Heb. uncertain.

<sup>b</sup> A primeval monster.

<sup>c</sup> With Targum and Peshitta; or “with a storm.”

22 אַחֲתְּהִיא עַל־כֵּן אָמָרָה זה באה:  
    לֹא וְשַׁעַר הוּא קְבָלָה :

23 אֶסְמָדָות יְמִיתָה פְּחָדָם  
    לְמִשְׁׁתֶּה גְּבִינָה לִילָּנוּ :

24 אָרֶץ | טָהָרָה קִידְרָאָת  
    קְפִי־קְפִיָּה יְכָהָה

    אָמָלָא אָפָוָה מִירְהָא :

25 וְנִמְיָר קְלָיו מַעַירְגָּז  
    בְּרָחוֹ לְאָרְאוֹ טֻוָּה :

26 חַלְפָוּ עַמְּדָאָנָה אַבָּה  
    בְּגַשְׂרָה יְטוּשָׁה עַלְיָאָבָל :

27 אָסְאָמָרָי אַסְכָּתָה שְׁנִי  
    אַשְׁכָּה פָּנָן וְאַבְלָנָה :

28 נִירְתִּי כְּלָעַצְבָּתִי  
    נְרַעַתִּי בִּידְלָא הַנְּגָנָנִי :

29 אָכְיָא רַשְׁעָע  
    לְמַרְדָּהָה תְּבֵל אַיְנָע :

30 אָסְדָּה תְּרַחְצָטִי בְּמַרְ-שָׁלָן דִּין  
    וְנַבְוָרוֹה בָּכָר בְּפִי : כ. א. כָּבוֹר

31 אוֹ בְּשָׁחָה תְּטַבְּלוֹן  
    וְהַעֲבוֹרִי שְׁלָמוֹתִי :

32 קִידְלָא־אַרְישָׁ קְמָנוֹי אַעֲנָנוּ  
    בְּכּוֹנוֹן חָרוֹם בְּמַפְשָׂט :

33 לא יְסַבְּרֵנוּ וּוּרְבָּה  
    שְׁתַּתְּ בְּנֵי עַלְ-שְׁנִינָה :

34 יְסַר מְעַלְיָה סְבִּרְמָנוּ כ. בָּרָבָן  
    וְאַקְמָתוֹ אַלְ-חַבְעָהָנִי : כ. כ. כ.

35 אַרְכָּבָה וְלָא אַרְאָנוּ  
    בִּידְלָא־בָּכוֹ אַגְּבָי עַמְּדוֹן :

- ג' נקעה נפשו בחזי
- אעבה עלי טרי
- ארבורה במר נחש:
- אמר אל-אלוה אל-תרשען  
הורי על-מה-חרני:
- הטוב לך | קיד-חעשך  
בי-חיקאים גזע בפיך
- תעל-עצח רשיים הוקעת:
- הען בשר לך

<sup>22</sup> It is all one. Therefore I say,  
"He destroys the blameless and the guilty."  
<sup>23</sup> When suddenly a scourge brings death,  
He mocks as the innocent fail.  
<sup>24</sup> The earth is handed over to the wicked one;  
He covers the eyes of its judges.  
If it is not He, then who?

<sup>25</sup> My days fly swifter than a runner;  
They flee without seeing happiness;  
<sup>26</sup> They pass like reed-boats,  
Like an eagle swooping onto its prey.  
<sup>27</sup> If I say, "I will forget my complaint;  
Abandon my sorrow<sup>d</sup> and be diverted,"  
<sup>28</sup> I remain in dread of all my suffering;  
I know that You will not acquit me.  
<sup>29</sup> It will be I who am in the wrong;  
Why then should I waste effort?  
<sup>30</sup> If I washed in soap,  
Cleansed my hands with lye,  
<sup>31</sup> You would dip me in muck  
Till my clothes would abhor me.  
<sup>32</sup> He is not a man, like me, that I can answer Him,  
That we can go to law together.  
<sup>33</sup> No arbiter is between us  
To lay his hand on us both.  
<sup>34</sup> If He would only take His rod away from me  
And not let His terror frighten me,  
<sup>35</sup> Then I would speak out without fear of Him;  
For I know myself not to be so.

10

I am disgusted with life;  
I will give rein to my complaint,  
Speak in the bitterness of my soul.  
<sup>2</sup> I say to God, "Do not condemn me;  
Let me know with what You charge me.  
<sup>3</sup> Does it benefit You to defraud,  
To despise the toil of Your hands,  
While smiling on the counsel of the wicked?  
<sup>4</sup> Do You have the eyes of flesh?

<sup>d</sup> Lit. "face."

אָם־כְּרֹאוֹת אֲנִישׁ תְּرֵאָה:  
 הַכִּיּוֹן אֲנִישׁ יִמְרָא  
 אָם־שְׁאַוְלָה בְּמִינִי נֶבֶר:  
 קַיִד־חַבְקָשׁ לְעָנוֹן:  
 גַּלְחָפָאָתוֹ תְּרֵרָתָה:  
 שְׁלִיךְ עַחַד כִּידְלָא אַרְשָׁעָן:  
 שְׁאַוְן מִזְרָחָה מַאֲלָל:  
 יְנִירָה עַכְבָּתוֹ וַעֲשָׂוִין:  
 חַדְדָּסְבָּיב וַחֲלָעָנוֹן:  
 זְכַרְזָאָה קִידְכַּמְרָר עַשְׁנָי:  
 וְאַל־עַפְרָר חַשְׁבָּנוֹי:  
 בְּלָא בְּתַחְלָבָה תְּרוּבָי:  
 וּבְכִבְנָה תְּקִפָּאָנוֹי:  
 עַוְרָ וְבָבָר פְּלָבָבָאָי:  
 וּבְעַצְמוֹתָה תְּרִילָים תְּשָׁבָבָנוֹי:  
 חַיִים תְּסָרָר עַלְלָתָעָפָרָי:  
 פְּגַדְרָחָה שְׁאַמְרָה רְחוּי:  
 אַזְלָה אַפְנָתָבָלְבָבָה:  
 רְעוּתָיו בִּידְזָאתָעָמָךָ:  
 אָם־דְּחַטָּאָתוֹ וְשְׁמַרְתָּנִי:  
 מְמַעַן לְאָתָנָנוֹי:  
 אָם־רְשָׁעָתוֹ אַלְלִי:  
 גַּרְאָקָתִי לְאָדָאָרָאָשָׁא:  
 שְׁבָעָ קְלָנוֹ וְרָאָה עַנְיָא:  
 רְנָאָה פְּנַחַל הַצְּדָקָנוֹי:  
 וּמְקַבְּבָבָתְחַפְּלָאָבָי:  
 טְהַרְתָּעַרְיךָ וְגַלְעָדָי:  
 וְתַרְבָּבָעַשְׁקָעַמְרָדָי:  
 חַלְיפָהוֹת וְצָבָעָקָרָי:  
 וְלִפְהָה מְרַחָם הַצְּאָתָנוֹי:  
 אָגָעָת וְעַן לְאַדְחָרָאָנוֹי:  
 בְּאַשְׁר לְאַדְחָיָה אַדְחָה:  
 מְבַטְּחָוּ לְקַבְּרָאָוְבָלָי:  
 דְּלָאָ-מְעַט יְמִינָאָבָלָל:  
 שְׁחָתָה מְפֻנָּי אַבְלָלִיהָמְעַטָּה: חַיָּה וְשָׁמָן  
 בְּפִרְמָס אַלְדָה וְלָא אַשְׁׁבָה:  
 אַל־אָרְזָה תְּשַׁדְּקָה וְצִלְמָהָה:

Is Your vision that of mere men?  
 5 Are Your days the days of a mortal,  
 Are Your years the years of a man,  
 6 That You seek my iniquity  
 And search out my sin?  
 7 You know that I am not guilty,  
 And that there is none to deliver from Your hand.

8 “Your hands shaped and fashioned me,  
 Then destroyed every part of me.  
 9 Consider that You fashioned me as clay;  
 Will You then turn me back into dust?  
 10 You poured me out like milk,  
 Congealed me like cheese;  
 11 You clothed me with skin and flesh  
 And wove me of bones and sinews;  
 12 You bestowed on me life and care;  
 Your providence watched over my spirit.  
 13 Yet these things You hid in Your heart;  
 I know that You had this in mind:  
 14 To watch me when I sinned  
 And not clear me of my iniquity;  
 15 Should I be guilty—the worse for me!  
 And even when innocent, I cannot lift my head;  
 So sated am I with shame,  
 And drenched in my misery.  
 16 <sup>a</sup>-It is something to be proud of<sup>a</sup> to hunt me like a lion,  
 To show Yourself wondrous through me time and again!  
 17 You keep sending fresh witnesses against me,  
 Letting Your vexation with me grow.  
<sup>a</sup>-I serve my term and am my own replacement.<sup>a</sup>  
 18 “Why did You let me come out of the womb?  
 Better had I expired before any eye saw me,  
 19 Had I been as though I never was,  
 Had I been carried from the womb to the grave.  
 20 My days are few, so desist!  
 Leave me alone, let me be diverted awhile  
 21 Before I depart—never to return—  
 For the land of deepest gloom;

<sup>a</sup> Meaning of Heb. uncertain.

**בְּאָרֶץ עֹפֶךְהָה | בְּמוֹ־אָפֵל**  
**אַלְכּוֹתָה וְלְאָסְרָרִים**  
**וְעַפְעַבְנָמָוֹ אָפֵל :**

**יָ**  
**בְּשַׁעַן צָפֵר הַגְּשָׁמָרְדָּוָה וְאַמָּרָ:**

**בְּתַלְבִּיבְרִים לֹא יַעֲנֵה**  
**וְאַסְמָדְאָשָׁשָׁ שְׁפָטוּם יִצְדָּקָ:**  
**בְּגַדְיךְ קְתֻבִים תְּהִרְשֵׁשָׁ**  
**וְחַלְשָׁן נָזְוִי פְּקָלָם :**  
**וְחַאֲפָר גַּזְבָּה לְקָרְבָּן :**  
**וְבָרָר חַיְתוֹ בְּעַנְיִנָּה :**  
**וְאַזְלָם מִירְיָם אַלְלָה דָּבָר :**  
**וְבְּפָחָח שְׁפָחוּ עַפְרָה :**  
**תְּגַדְּלָה | קְפָלָמוֹת כְּבָמָה**  
**כִּירְכָּפָלִים לְחוֹשָׁה**  
**וְלָעָד | קִרְיָה לְהַאֲלָה מַעֲנָה :**

**חַחְקָר אַלְלָה הַקְּמָאָה**  
**אָם עַד־חַבְלִיתָה שְׂנִי הַקְּמָאָה .**  
**בְּבָנָי שְׁפָטָם מַודְהַפָּעָל**  
**עַמְקָה מְפָאָל מוֹהַדְהָעָן :**  
**אַרְבָּה מְאָרָץ מְהָה**  
**וּרְחַבָּה מְעִידִים :**  
**אָסְמָדְאָשָׁשָׁ וְסָגָר :**  
**וְקָרְבָּל וְרוּבָּשָׁבוֹ :**  
**בְּיִרְחָהוּ גַּרְעָם תְּרִישָׁאָה**  
**וּמְרָאָהוּ וְלֹא יִתְבָּנוּ :**  
**וְאַלְשָׁנָבָבָי יְלָבָב :**  
**וְעִיר פְּרָאָרָם יוֹלָד :**

**אַסְמָדָאָה הַכְּיִינָה לְבָה**  
**וּפְרַשְׁתָּאָלִיו כְּבִיךְ :**  
**אַסְמָאָנוּ בְּגַדְךְ גַּרְחִימָה**  
**וְאַלְתְּשָׁבָנוּ בְּאַהֲלִיךְ עַלְלָה :**  
**כִּירָאָוּ | חַשְּׁאָפְנִיךְ מְמָוָם**  
**וְהַיִּתְמָאָק וְלֹא חִירָא :**  
**כִּירָאָה שְׁמַלְתְּשָׁבָה :**

**22 A land whose light is darkness,  
 All gloom and disarray,  
 Whose light is like darkness."**

**11 Then Zophar the Naamathite said in reply:**

**2 Is a multitude of words unanswerable?  
 Must a loquacious person be right?**  
**3 Your prattle may silence men;  
 You may mock without being rebuked,**  
**4 And say, "My doctrine is pure,  
 And I have been innocent in Your sight."**  
**5 But would that God might speak,  
 And talk to you Himself.**  
**6 He would tell you the secrets of wisdom,  
 a-For there are many sides to sagacity;**  
**And know that God has overlooked for you some of your  
 iniquity.<sup>a</sup>**

**7 Would you discover the mystery of God?  
 Would you discover the limit of the Almighty?**  
**8 Higher than heaven—what can you do?  
 Deeper than Sheol—what can you know?**  
**9 Its measure is longer than the earth  
 And broader than the sea.**  
**10 a-Should He pass by, or confine,  
 Or call an assembly, who can stop Him?<sup>a</sup>**  
**11 For He knows deceitful men;  
 When He sees iniquity does He not discern it?**  
**12 a-A hollow man will get understanding,  
 When a wild ass is born to a man.<sup>a</sup>**

**13 But if you direct your mind,  
 And spread forth your hands toward Him;**  
**14 If there is iniquity with you, remove it;  
 Do not let injustice reside in your tent.**  
**15 Then, free of blemish, you will hold your head high,  
 And, <sup>b</sup>when in straits, <sup>b</sup>be unafraid.**  
**16 You will then put your misery out of mind,**

<sup>a,b</sup> Meaning of Heb. uncertain.

<sup>b</sup> Heb. muṣaq; other Heb. editions muṣṣaq, "you will be firm."

**בכמים עבדו חזרה:**  
**וזאתה רום נקום חלד**  
**השפה בבלקן הרים:**  
**ובצחח בידיש פולניה:**  
**וחפרת לבטוח תשבכ:**  
**ורכצת ואיז מותגיר**  
**וחלו פנדז רבים:**  
**ועיני רשיים חבלניה**  
**וונינס אבד מורהם**  
**וחקומות מפח-הנפש:**

**יב**

- 2 אַמְנָם כִּי אַחֲשָׁעֵם וְעַמְלָם פְּמֹת חֶקְהָ:
- 3 וְסִדְלֵי לְבָב אֶמְוֹלָם לְאַנְגֵל אָנְגֵל קָבֵב וְאַתְּמִידָאָן בְּמוֹדָאָלה:
- 4 שְׂקָק לְרֻבָּעוֹ אֲדֹהָה קְרָא לְאַלְמָת וַיְהִי שְׂחוֹך צְרִיק סְפִים לְפִיד בְּחַלְעַשְׁתָּה שְׁאָגָן אֲבוֹן לְמוֹצָר גָּלָל:
- 5 וְשְׁלִיו אַהֲלִים לְשְׁדָרוֹם גַּבְתָּחוֹת לְמַרְגָּנוֹ אַל כִּי אָשָׁר תְּבִיא אַלְמָת בִּירוֹ:
- 6 וְאוֹלָם שְׁאַל־בְּנָא בְּהַמּוֹת וְרַחֲוֹת נְשָׁמָם גִּרְדָּלָה:
- 7 אוֹ שֵׁיחָ לְאָרֶץ נִתְבָּה וַיְסִפְרֵי לְהַדְעֵת הַיּוֹם כִּי לְאִירְעָבְכָל אַלְהָה כִּי יַרְדֵּנוּה עֲשָׂתָה זָאת:
- 8 אֲשֶׁר בִּינוֹ נְפֵשְׁכָל־זָרָוֹ וְרוֹתָם כְּלָבְשָׂר־אִישׁ כְּלָא־אָנוֹ מְלִין תְּבַחַן לְחַדְךָ אָכֵל וַעֲמָד־לָלוֹ:
- 9 כְּרַשְׁשִׁים כְּרַמְּהָה וְאַרְדָּמִים תְּבִנָה:

Consider it as water that has flowed past.  
17 *a*-Life will be brighter than noon; *a*  
You will shine, you will be like the morning.  
18 You will be secure, for there is hope,  
*a*-And, entrenched, *a* you will rest secure;  
19 You will lie down undisturbed;  
The great will court your favor.  
20 But the eyes of the wicked pine away;  
Escape is cut off from them;  
They have only their last breath to look forward to.

**12** Then Job said in reply:

<sup>2</sup> Indeed, you are the [voice of] the people,  
And wisdom will die with you.

<sup>3</sup> But I, like you, have a mind,  
And am not less than you.  
Who does not know such things?

<sup>4</sup> I have become a laughingstock to my friend,  
“One who calls to God and is answered,  
Blamelessly innocent,” a laughingstock.

<sup>5</sup> <sup>a</sup>In the thought of the complacent there is contempt for  
calamity;  
It is ready for those whose foot slips.<sup>a</sup>

<sup>6</sup> Robbers live untroubled in their tents,  
And those who provoke God are secure,  
<sup>a</sup>Those whom God’s hands have produced.<sup>a</sup>

<sup>7</sup> But ask the beasts, and they will teach you;  
The birds of the sky, they will tell you,  
<sup>8</sup> Or speak to the earth, it will teach you;  
The fish of the sea, they will inform you.  
<sup>9</sup> Who among all these does not know  
That the hand of the LORD has done this?  
<sup>10</sup> In His hand is every living soul  
And the breath of all mankind.  
<sup>11</sup> Truly, the ear tests arguments  
As the palate tastes foods.  
<sup>12</sup> Is wisdom in the aged  
And understanding in the long-lived?

<sup>a-a</sup> Meaning of Heb. uncertain.

יג עמו חכמָה וּבוֹרָה  
 ילוּ עֲזָה וְחַבּוֹה:  
 יד גָּנוּיִירָס וְלֹא יָבֹרָה:  
 יט יְסָנֵר עַל-אֶתֶּן וְלֹא יָפֹתֵחַ:  
 יט תְּנַזֵּר בְּמִים וְגַבְשֹׁו:  
 יט שְׁלָלָתָם נִתְחַבּוֹר אֶרְץ:  
 יט עַמּוֹן עַז וְחַשְׁבָּה:  
 ילוּ שְׁגַן וְמַשְׁגָּה:  
 יט מָולִיךְ יוּשְׁעָצִים שָׂגָלָל:  
 יט פְּלָקְטִים יְהֻזָּלָל:  
 יט מִסְרָר מְלָכִים פָּתָח:  
 יט וְאָסָר אֲוֹר בְּחַתְּרוֹתָה:  
 יט מָולִיךְ בְּהָרִים שָׂגָלָל:  
 יט אֲשָׁגָּתִים יְסָלָל:  
 יט מִסְרָר שְׁפָה לְנָאָמָנוֹת:  
 יט טְעַם זְקָנִים יְקָחָה:  
 יט שְׁפָךְ בְּחַלְדְּרִיבָּרִים:  
 יט וּפְוִיתָח אֲפְלִיקִים רְפָה:  
 יט מְגַלְּהָ עַמְּלָקָה מִנְּחָשָׁךְ בג' א' ה' ו' ו' מ' ט'  
 יט לְצָא לְאֹור צְלָמָות:  
 יט מְשַׁנְּיאָ לְנָנוֹת וְאָבָרָם:  
 יט שְׁטָח לְנָהָם וְנָגָם:  
 יט מִסְרָר לְבָבָ רְאֵשׁ עַמְּדָה אָרָץ:  
 יט תְּחַעַם בְּתַהּרְוָה לְאַדְרָךְ:  
 יט יְמַשְׁׁוֹרְתָהָשׁוֹד וְלֹא אֹור  
 יט נְחַעַם פְּשָׁכָוּר:

## יג

יג בְּלֹא רָאָתָה שָׁיעַן  
 יג בְּלֹא שְׁמָעוֹ אָנוֹ וְחִכּוּ לָה:  
 יג בְּרִיעָתְכֶם בְּרַעֲתָרִי נִסְ-אָנִי  
 יג לְאַנְפָל אָנִי מִכְּבָה:  
 יג אָוָלָם אָנִי אַל-שְׁנִי אַרְבָּה:  
 יג הַוּכָה אַל-אַל אַחֲפָז:  
 יג וְאָוָלָם אָתָם טְפֵל-אַשָּׁאָר:  
 יג רְפָא אַלְלָל כְּלָבָם:  
 יג מִירְאָתוֹן הַחְבָּשׁ הַתְּרִישָׁוֹן:  
 יג וְחַרְיוֹ לְכָם לְחַכְמָה:  
 יג שְׁקָעָוְנָא חַרְכָּחָתִי  
 יג וּרְבּוֹת שְׁפָרָר דְּקַשְׁבָּו:

יג With Him are wisdom and courage;  
 His are counsel and understanding.  
 יג Whatever He tears down cannot be rebuilt;  
 Whomever He imprisons cannot be set free.  
 יג When He holds back the waters, they dry up;  
 When He lets them loose, they tear up the land.  
 יג With Him are strength and resourcefulness;  
 Erring and causing to err are from Him.  
 יג He makes counselors go about naked<sup>b</sup>  
 And causes judges to go mad.  
 יג He undoes the belts of kings,  
 And fastens loincloths on them.  
 יג He makes priests go about naked<sup>b</sup>,  
 And leads temple-servants<sup>c</sup> astray.  
 יג He deprives trusty men of speech,  
 And takes away the reason of elders.  
 יג He pours disgrace upon great men,  
 And loosens the belt of the mighty.  
 יג He draws mysteries out of the darkness,  
 And brings obscurities to light.  
 יג He exalts nations, then destroys them;  
 He expands nations, then leads them away.  
 יג He deranges the leaders of the people,  
 And makes them wander in a trackless waste.  
 יג They grope without light in the darkness;  
 He makes them wander as if drunk.

## 13

1 My eye has seen all this;  
 1 My ear has heard and understood it.  
 2 What you know, I know also;  
 2 I am not less than you.  
 3 Indeed, I would speak to the Almighty;  
 3 I insist on arguing with God.  
 4 But you invent lies;  
 4 All of you are quacks.  
 5 If you would only keep quiet  
 5 It would be considered wisdom on your part.  
 6 Hear now my arguments,  
 6 Listen to my pleading.

<sup>b</sup> A sign of madness.

<sup>c</sup> Cf. Ugaritic *ytm*, a class of temple servants; others "the mighty."

- 7 הַלְאֶל תִּרְבְּרוּ שׁוֹלֵה  
 8 וְלֹא תִּרְבְּרוּ רָמֵה:  
 9 הַפְּנֵינוּ תְּשִׁאוּ אָסְדָּלָל תְּרִיבָנוּ:
- 10 הַטּוֹב קִידְמָחָקָר אֲתָכָם  
 11 אָסְמָדָקָל בְּאָנוֹת חֲתָלָלוּ בָּו: בָּו כִּי תְּרִיבָנוּ
- 12 הַזְּבָחָק וְרַכְמָתָךְ  
 13 אָסְמָדָקָר פְּנֵים חֲפָאָנוּ:  
 14 הַלְאָא שָׂאָתָה תְּבָעָתָךְ:  
 15 וְפְחָדוֹ יְפַלְּלָכָם:  
 16 וְגַרְנוּכָם מְשֻׁלָּאָפָר:  
 17 לְגַבְּרִיְתָמָר גַּבְּרִיכָם:
- 18 הַחֲרִישׁ נְפָשִׁי וְאַרְבָּרְהָאָאָא  
 19 וְעַבְרָר עַלְיִ מָה:  
 20 עַלְלָמָה אָאָשָׁא בְּשָׁלֵי בְּשָׁנִי:  
 21 וְנַפְשִׁי אַשְׁם בְּכָפִי:  
 22 שָׁן יְקַטְלֵנִי לְאָאָהָל «יָאָהָל»:  
 23 אָאָדָרְבֵּי אָלְגָנוּ אָוְבָּה:  
 24 נְסָמָדָהָלְלִי לְשָׁמָה:  
 25 בְּרִילָאָלְלִי לְפָנוֹת חֲנָפָה בָּבָ�:
- 26 שְׁמָמָעוֹ שְׁמוֹעַ מְלָאִי:  
 27 אָהָרָנוֹי בְּאָנוֹיכָם:
- 28 הַהָהָרְדָעָא עַרְכָּתִי מְשָׁפָט:  
 29 נְעַשְׂתִּי קִידְמָה אָאָנִי אָזְדָקָה:  
 30 מִידְרָהָא יְנִיבָה עַפְנָה:  
 31 כְּרִישָׁה אָתְרָהָשׁ אָרְעָה:  
 32 אָאָדָשָׁצִים אָלְהָתָעַט עַמְּנָאָי:  
 33 אָאָמְפָנָה לְאָאָפָהָר:  
 34 בְּפָדָק מְעַלִי הָרָתָק בְּפָדָק מְעַלִי הָרָתָק  
 35 אָאָקְתָּחָדָלְלָהָעַטָּהָיָי: אָאָקְתָּחָדָלְלָהָעַטָּהָיָי
- 36 וְקָרָאָוְאָנְבָּי אָעָנָה:  
 37 אָוְאָדָבָרָתָקָשָׁבָנִי:  
 38 כְּפָהָלִי טָנוֹתָה וְהָפָאָות:  
 39 פְּשָׁעִי תְּחַטָּאָהוְיָה הָדָרָעָי:  
 40 לְמָהָרְדָבָנִיק תְּסָרֵר:  
 41 תְּחַשְּׁבָנִי לְאָוְבָה לְךָ:  
 42 הַעֲלָה נְגַרְתָּעָרָזִי
- 13 <sup>a-a</sup> Lit. "secret."  
 14 <sup>b</sup> Lit. "ashen."  
 15 <sup>c</sup> Lit. "clayey."  
 16 <sup>d-d</sup> So with kethib; others with qere "Though He slay me, yet will I trust in Him."

אָתַח־קְשֵׁב תְּרֹף:  
 בְּרִיחַכְבָּב עַלְיָ מְרוּרוֹ  
 וְזָרְעָיו שָׁעוֹת נְעֹוֶרֶי:  
 וְתַהֲטָם בְּפֶד | רְגָנֵלִי  
 וְחַסְמֹר כְּלָאָרְחוֹן  
 עַל־שְׁרַשְׁ רְגָלִי תְּחַצְּקָה:  
 וְהָוָא בְּרַכְבָּב יְבָלָה  
 בְּבָנָר אֲבָלָעַשְׁ:

ד' אָרֶם יְלֹוד אַשָּׁה  
 קָאָרֶר יְמִים וְשְׁבָעָרָנוֹ:  
 בְּצִיצָאָו וּמְלָלָה  
 וְנָרְחָה פְּאָל וְלָא יְעַמְּדָר:  
 אָף־עַל־הָרָפְּלָחָה עַנְגָּה  
 וְאָטָי חֲבֵיאָה בְּמַשְׁפָט עַפְקָה:  
 מִידְעָמָן טְהָרָה מְמָלָא לְאַחֲרָה:  
 אַסְמְדָרָצִים | בְּאָרוֹ  
 מְסֻפְרָדְרָצְוֹ אַתְּךָ  
 חָקָו עַשְׂרָה וְלָא עֲבָרָה: צְמַע  
 שְׁעָרָה מְשָׁלִוְיָה חַהָּלָה  
 עַד־זְרָצָה בְּשִׁכְרִיר יוֹמוֹ:

ו' בְּיִשְׁלַׁעַן הַקָּהָה  
 אַסְמְדָרָה וְעוֹד תְּלָלִי  
 וְגַנְקָהוּ לְאַחֲרֵל:  
 אַסְמְדָזָקָנוֹ בְּאָרֶץ שְׁרָצָה  
 וּבְעָפָר קָבוֹת גָּנוּעָה:  
 מְרִיחַת מְסִים יְפָרָח  
 וְשָׁבָה קָצֵיר בְּמַדְבָּשָׁעָה:  
 וְגַבְרַי מְמוֹת וְיַחַלְלָה:  
 וְנוֹעַשְׁ אֲרוֹם אָרוֹן:  
 אַזְוְלָדָם מְעִירָם  
 וְגַלְגָּר יְתַהְרֵב וּבְשָׁבָה:  
 וְאִישׁ שְׁכָבָה וְלָא־יְקָנוּם  
 עַרְעַר־בְּלַעַת שְׁפָטִים לֹא יְקַוְּצִוְּוּ  
 וְלֹא יְעַרְוּ מְשֻׁנָּהָם:  
 ז' כְּיַיְמָנוּ | בְּשָׁאָלָה תְּצַבְּנוּ  
 סְסָמְרִין עַרְעַשְׁבָּב אַפְּהָה

Will You pursue dried straw,  
 26 That You decree for me bitter things,  
 And make me <sup>e-e</sup>“answer for” the iniquities of my youth,  
 27 That You put my feet in the stocks  
 And watch all my ways,  
 /Hemming in my footsteps?/  
 28 Man wastes away like a rotten thing,  
 Like a garment eaten by moths.

## 14

Man born of woman is short-lived and sated with trouble.  
 2 He blossoms like a flower and withers;  
 He vanishes like a shadow and does not endure.  
 3 Do You fix Your gaze on such a one?  
 Will You go to law with me?  
 4 <sup>a</sup>Who can produce a clean thing out of an unclean one?  
 No one!<sup>f-f</sup>  
 5 His days are determined;  
 You know the number of his months;  
 You have set him limits that he cannot pass.  
 6 Turn away from him, that he may be at ease  
 Until, like a hireling, he finishes out his day.

7 There is hope for a tree;  
 If it is cut down it will renew itself;  
 Its shoots will not cease.  
 8 If its roots are old in the earth,  
 And its stump dies in the ground,  
 9 At the scent of water it will bud  
 And produce branches like a sapling.  
 10 But mortals languish and die;  
 Man expires; where is he?  
 11 The waters of the sea fail,  
 And the river dries up and is parched.  
 12 So man lies down never to rise;  
 He will awake only when the heavens are no more,  
 Only then be aroused from his sleep.  
 13 O that You would hide me in Sheol,  
 Conceal me until Your anger passes,

<sup>e-e</sup> Lit. “inherit.”

<sup>f-f</sup> Meaning of Heb. uncertain.

<sup>a-a</sup> Meaning of Heb. uncertain.

**מישת לי חוק וחוירני :**  
**אס-דומט נבר בלחיה :**  
**בל-יומי אכאי איטל :**  
**ער-רבוא קליקפוי :**  
**פיקרא ואונדי אונגו :**  
**למעשה גיריד חבקוף :**  
**קיד-עטה אצער הייספער :**  
**לא חטמר עלה-חטמאן :**  
**חרם באזרור פשע :**  
**וחטפל על עזוני :**  
**וואולם הר-נופל יבול :**  
**וצור יעתק מפקומו :**  
**אנקנס פשקי לום :**  
**חטפל-ספיטה עפרדי :**  
**ותקנות אנטש הארכף :**  
**תחקפחו לנאנץ טהלה :**  
**מישת קניו וומשלחו :**  
**יר-בכנו גניו ולא גדע :**  
**רוצחים ולארכני לאמו :**  
**וז גשלרו עליו יקאב :**  
**ונפלו עליו התאבל :**

**טו** בְּיַעַן אֲלִיפֹו הַקּוֹמֶן נָאָמֵר :

**טז** הַחְלָבָם שָׂנֵה דְּשַׁחַד־גַּתְתַּת  
וַיַּמְלִא קְלִים בְּטוּנוֹ :

**טז** הַקּוֹמֶן בְּרַכְבָּר לֹא יִסְכֹּן  
וּמְלִים לְאַדְיוּעֵיל בָּם :

**טז** אַפְּנָאָתָה פְּרַרְבָּר יְרָאָה  
וּנְגַרְעַ שְׂרָה לְפִנֵּי־אָלָל :

**טז** כִּירְאָלָל שְׁעָנָה פַּזְדַּך  
וּנְקַמְרָר לְשֻׁנָּן עֲרָקִים :

**טז** דְּוַיְשַׁעַךְ פִּיךְ וְלֹא־אָנֵי  
וְלֹאַפְתִּיךְ יְעַנְוָרְךָ :

**טז** בְּרָאָשָׁו אַדְמָ תַּלְדַּד חַיְרָי  
וּלְפִנְן גְּבֻעוֹת חַלְלָתָ :

**טז** הַבְּסָסָר אַלְלָה חַשְׁמָעָן גַּבְ' תְּבִדְבֵּר :

**טז** וּנְגַרְעַ אַלְלָה חַקְמָה  
וְמְהִדְרָעַת לֹא גַּרְבַּע

Set me a fixed time to attend to me.  
14 If a man dies, can he live again?  
All the time of my service I wait  
Until my replacement comes.  
15 You would call and I would answer You;  
You would set Your heart on Your handiwork.  
16 Then You would not count my steps,  
Or keep watch over my sin.  
17 My transgression would be sealed up in a pouch;  
You would coat over my iniquity.

18 Mountains collapse and crumble;  
Rocks are dislodged from their place.  
19 Water wears away stone;  
Torrents wash away earth;  
So you destroy man's hope,  
20 You overpower him for ever and he perishes;  
You alter his visage and dispatch him.  
21 His sons attain honor and he does not know it;  
They are humbled and he is not aware of it.  
22 He feels only the pain of his flesh,  
And his spirit mourns in him.

15

**Eliphaz the Temanite said in reply:**

<sup>2</sup> Does a wise man answer with windy opinions,  
And fill his belly with the east wind?  
<sup>3</sup> Should he argue with useless talk,  
With words that are of no worth?  
<sup>4</sup> You subvert piety  
And restrain prayer to God.  
<sup>5</sup> Your sinfulness dictates your speech,  
So you choose crafty language.  
<sup>6</sup> Your own mouth condemns you—not I;  
Your lips testify against you.

<sup>7</sup> Were you the first man born?  
Were you created before the hills?  
<sup>8</sup> Have you listened in on the council of God?  
Have you sole possession of wisdom?  
<sup>9</sup> What do you know that we do not know,

קָבֵן גַּלְעָדֶעָפָנוּ הוּא:  
 סִמְדָּשָׁב נְמַדְשָׁשָׁ בָּנוּ  
 כָּבָר מָאכִיךְ יְמִים:  
 הַקְּמֹעַט מִמְךְ תְּנַהֲוֹת אֶל  
 רֹדֶב לֹא ט עַפְךְ:  
 מְרִיאַתְךְ לְבָבְךְ:  
 וְמַהְרִירְמָנוּ שְׂעִירָה:  
 כִּירְחַשֵּׁב אֶלְאֶלְרִיחָךְ  
 וְרוֹאַתְךְ פְּרִידְמָלְיוֹן:  
 קְהַדְמָאַלְשָׁכְרִיזָבָה:  
 וְכִי יְצַדְקָה לִוְדָר אַשְׁהָה:  
 הַן בְּגַדְשָׁו לֹא אַמְּנוּן כְּחִידָה:  
 שְׁלָמִים לְאִזְכּוֹ בְּעַנְיוֹן:  
 אָף כִּירְחַעַב וְאַלְחָה:  
 אָשְׁשָׁחָה כְּפִים עַוְלהָ:  
 אַתְּהָ שְׁמַעְדָּלָן מִשְׁמָרְתָּךְ:  
 וְהַחְדִּיחָה נְאָסְפָּרָה:  
 אַשְׁרַדְתְּקָלִים נְיִדוֹ  
 וְלֹא בְּתוֹרַמְאָכוֹתָם:  
 לְהָם לְכָרְם נְתַנְהָהָה אָרֶץ:  
 וְלִאָדָעָב זָרְכָתָם:  
 כְּלִימָנִי רָשָׁע רְאוּ מְחֻחָלָל:  
 וּמְסָפָר שְׁלָמִים נְצַפְנוּ לְעַרְיוֹן:  
 כְּלֹלָפְתָרִים בְּאָגָנוֹ  
 בְּשָׁלְוּם שָׁרֵר יְבוֹאנוֹ:  
 כְּלָאָדָעָמָנוּ שָׁבָןְיְהָדָעָה:  
 וְעַפְהָהָה אַלְיְהָרָב: יְסִידָה  
 כְּנָדָרָהָה לְלַחַם אִיהָה:  
 רָעָע | בְּרִזְבּוֹן בְּגַעַן יְמִינָה:  
 גְּבָעָתָהוּ צָר וּמְצִינָה  
 תְּחַנְפְּרוּ בְּמַלְלָה | עַתְּהָ לְפִידָה:  
 כִּירְנָתָה אֶלְאֶלְרִיחָה  
 וְאַלְשָׁרִי יְחַבָּרָה:  
 גְּנוּזָה אַלְיְהָרָב:  
 קְעָבָי גְּבָרִי מְגַנְוָה:  
 כִּירְקָפָה קְנוּזָה בְּתַלְבָּה:  
 נְעַטָּפָה עַלְיְהָגָטָל:

Or understand that we do not?  
 Among us are gray-haired old men,  
 Older by far than your father.  
 Are God's consolations not enough for you,  
 And His gentle words to you?  
 How your heart has carried you away,  
 How your eyes <sup>a</sup>have failed<sup>a</sup> you,  
 That you could vent your anger on God,  
 And let such words out of your mouth!  
 What is man that he can be cleared of guilt,  
 One born of woman, that he be in the right?  
 He puts no trust in His holy ones;  
 The heavens are not guiltless in His sight;  
 What then of one loathsome and foul,  
 Man, who drinks wrongdoing like water!  
 I will hold forth; listen to me;  
 What I have seen, I will declare—  
 That which wise men have transmitted from their  
 fathers,  
 And have not withheld,  
 To whom alone the land was given,  
 No stranger passing among them;  
 The wicked man writhes in torment all his days;  
 Few years are reserved for the ruthless.  
 Frightening sounds fill his ears;  
 When he is at ease a robber falls upon him.  
 He is never sure he will come back from the dark;  
 A sword stares him in the face.  
 He wanders about for bread—where is it?  
 He knows that the day of darkness has been readied for  
 him.  
 Troubles terrify him, anxiety overpowers him,  
 Like a king <sup>a</sup>-expecting a siege.<sup>a</sup>  
 For he has raised his arm against God  
 And played the hero against the Almighty.  
 He runs at Him defiantly<sup>b</sup>  
<sup>a</sup>-With his thickly bossed shield.  
 His face is covered with fat  
 And his loins with blubber.<sup>a</sup>

<sup>a-a</sup> Meaning of Heb. uncertain.

<sup>b</sup> Lit. 'with neck.'

וְנַשְׁבֹּן | עָרִים נֶכְחָרוֹת  
 קְטָרִים לְאֵשֶׁבּוּ לְמוֹ  
 אֲשֶׁר הַקּוֹעֲדוּ לְגָלִים :  
 לְאָזְעָשָׂר לְאָזְקִים חִילָּם :  
 וְאַדְוִיָּה לְאָרֶץ מְנוּלָם :  
 לְאַדְבָּסָר | מַיְהָדָשָׁךְ  
 יְמִקְהָוּ תְּגַבֵּשׁ שְׁלַבָּחָת  
 וְסָוָר בְּרִיחָ פָּרוֹ :  
 וְאַלְמָאָמָנוּ בְּשָׁוֹן נְחָעָה :  
 בְּרִישָׁוֹתָה תְּמִרְרוֹתָה :  
 בְּלָאָזְנוּמָה תְּמִלָּאָה :  
 וּבְפָנָיו לֹא רְעָנָה :  
 וְחוֹמָס כְּפֹנוּ בְּסָרוֹ :  
 וּשְׁלָךְ בְּזָוחָ נְאָחוֹ :  
 בְּיִדְעָתָה תְּנַנְּךְ גְּלָמָרָה :  
 וְאַשְׁאָקָלָה אַהֲלִיְּשָׁרָה :  
 וְהָרָה אַטְלָל אַנְדָּאָן :  
 וְבָנָם תְּכִין מְרֻמָּה :

28 He dwells in cities doomed to ruin,  
 In houses that shall not be lived in,  
 That are destined to become heaps of rubble.  
 29 He will not be rich;  
 His wealth will not endure;  
 a His produce will not bend to the earth.<sup>a</sup>  
 30 He will never get away from the darkness;  
 Flames will sear his shoots;  
 a He will pass away by the breath of His mouth.  
 31 He will not be trusted;  
 He will be misled by falsehood,  
 And falsehood will be his recompense.<sup>a</sup>  
 32 He will wither before his time,  
 His boughs never having flourished.  
 33 He will drop his unripe grapes like a vine;  
 He will shed his blossoms like an olive tree.  
 34 For the company of the impious is desolate;  
 Fire consumes the tents of the briber;  
 35 For they have conceived mischief, given birth to evil,  
 And their womb has produced deceit.

טו  
וְעַנְוֹ אִזְׁבָּן וְאָמֵר :

2 שְׁמַעְתִּי בָּאֵלָה רַבּוֹת  
 קְנַחְתִּי עַמְּלָלָבְּלָבָם :  
 3 הַקְּצָצָ לְדַקְרִידָדְרִית  
 אָוּ מְהַדְנָמָרִיצָה בְּיָחָנָה :  
 4 גַּם | אָגָבָן בְּבָם אַרְבָּנָה  
 לְלוּ יְשָׁנְתִּבְמָס תְּחִנָּחָנָשׁ  
 אֲחַבְיָה עַלְבָּם גְּמַלִּים :  
 5 וְאַגְּנָעָה עַלְבָּם גְּבָעָה רָאָשׁ :  
 6 אֲאַמְצָבָם בְּמוֹדֵי  
 7 גַּעַד שְׁקָנִי יְחִילָד :  
 8 אַסְ-אַדְקָרָה לְאַיְחָשָׂד בָּאָבִי  
 אֲתֹחַלָּה מְהַדְמָיְנָה :  
 9 אֲדַעְתָּה רְגָלָנִי  
 10 נְשָׁמָותָה קְלָעָרָה :  
 11 וְתַקְמְטָנִי לְעַרְתָּה  
 וְגַם יְרִיבָשִׁי בְּפָנֵי יְעָנָה :

## 16 Job said in reply:

2 I have often heard such things;  
 You are all mischievous comforters.  
 3 Have windy words no limit?  
 What afflicts you that you speak on?  
 4 I would also talk like you  
 If you were in my place;  
 I would barrage you with words,  
 I would wag my head over you.  
 5 I would encourage you with words,<sup>a</sup>  
 My moving lips would bring relief.  
 6 If I speak, my pain will not be relieved,  
 And if I do not—what have I lost?  
 7 Now He has truly worn me out;  
 You have destroyed my whole community.  
 8 You have shriveled me;  
 My gauntness serves as a witness,  
 And testifies against me.

<sup>a</sup> Lit. "my mouth."

9 אָפֹו פְּרֹרַת | קְשַׁפְלָמָנִי  
 חֲרֵק עַלְיָבָנוּ  
 10 אָלְרִוּ וַיְלַטְשׁ עַנְיוּ לִי:  
 קְשֻׁרְוּ עַלְיָו | בְּפִירְםָ  
 בְּחַרְפָּה הַכּוֹ לְחָגָן  
 נְחַרְעַלְיָ תְּמַלְאָן:  
 11 יְסִירַנִי אֶלְלָעָרְלָל:  
 עַלְדִּינְרוּ רְשָׁעִים יְרָפָנִי  
 12 שְׁלִלְדוּרִי | נְרַפְּרָלְנִי  
 אַתְּחַגְּרַעְפִּי קְפָאַגְּנִי  
 נְקִרְבַּנִי לֹו לְמַפְּרָה:  
 13 לְסִבְנָו עַלְיָו | רְבָיו  
 נְפָלָח בְּלַוְוָו וְלֹא יְחַמְּלָל:  
 שְׁפָדְלָאָרְצָ מְרָרָה:  
 14 יְקָרְצַנִי בְּרַץ עַלְפִּידְפָּרָה זְשִׁוָּה  
 גְּזַעְלִי בְּנָבוּרָה:  
 15 שְׁקַח חַפְרָה עַלְיָ נְלָאָד:  
 טְלַלְתִּי בְּשִׁפְרָ בְּרַעַנִי:  
 16 פְּנַי חַמְרָקָרָה מְגַרְבָּכִי חַמְרָקָרָה  
 תְּהַל עַפְעַמִּי צְלָמוֹת:  
 17 אַל לְאַחְתָּס בְּכָאָבָי  
 וְהַפְּלָתִי זְקָה:  
 18 אָרְצָ אַל-חַבְפִּי רְמָי  
 אַל-יְהִוָּה פְּקָדָם לְזַעַטָּה:  
 19 נְסַעְתָּה הַקָּהָרְבָּשָׁמִים עַרְבָּה:  
 וְהַהְדִּי בְּפָרוֹקִים:  
 20 מְלַצִּי רְעָי  
 אַל-אַלְהָה דְּלָפָה עַנְיָה:  
 21 רְוֹצָחַ לְבָבָר עַמְּ-אַלְהָה  
 וּוּרְאָרָם לְרַעָהוּ:  
 22 כִּי-שְׁנָות מְשִׁפְרָ אַתָּה  
 נְאָרָחַ לְאַדְ-אָשָׁוָב אַהֲלָךְ:  
 23 רִיחַי חַבְלָה יְמִי נְזַעְבָּו  
 קְבָרִים לִי:  
 24 אַסְ-לָא הַחֲלִים עַמְרוּ כְּ-אַתְּ וְנָבָה  
 וְהַחֲרָזָהָם קְלָנוּ עַנְיָה: הַ-גְּנוּזָה  
 25 שְׁקָה נָא שְׁרָכָנִי שְׁמָךְ

## 17

9 In His anger He tears and persecutes me;  
 He gnashes His teeth at me;  
 My foe stabs me with his eyes.  
 10 They open wide their mouths at me;  
 Reviling me, they strike my cheeks;  
 They inflame themselves against me.  
 11 God hands me over to an evil man,  
 Thrusts me into the clutches of the wicked.  
 12 I had been untroubled, and He broke me in pieces;  
 He took me by the scruff and shattered me;  
 He set me up as His target;  
 13 His bowmen surrounded me;  
 He pierced my kidneys; He showed no mercy;  
 He spilled my bile onto the ground.  
 14 He breached me, breach after breach;  
 He rushed at me like a warrior.  
 15 I sewed sackcloth over my skin;  
 I <sup>b</sup>-buried my glory<sup>b</sup> in the dust.  
 16 My face is red with weeping;  
 Darkness covers my eyes  
 17 <sup>c</sup>-For no injustice on my part  
 And for the purity of my prayer!<sup>c</sup>  
 18 Earth, do not cover my blood;  
 Let there be no resting place for my outcry!  
 19 Surely now my witness is in heaven;  
 He who can testify for me is on high.  
 20 O my advocates, my fellows,  
 Before God my eyes shed tears;  
 21 Let Him arbitrate between a man and God  
 As between a man and his fellow.  
 22 For a few more years will pass,  
 And I shall go the way of no return.  
 1 My spirit is crushed, my days run out;  
 The graveyard waits for me.  
 2 Surely mocking men keep me company,  
 And with their provocations I close my eyes.  
 3 Come now, stand surely for me!

<sup>b-b</sup> Lit. "made my horn enter into."

<sup>c-c</sup> Or "Though I did no injustice,  
And my prayer was pure."

קַיְדָהָא לֹרִי יְתַקְעַ: 1  
 כִּירְלֶבֶם אֲפָנוֹמָמְלָל: 2  
 עַלְפָנוֹ לֹא חְרוּמָם: 3  
 לְחַלְקֵעַרְ רְעִים: 4  
 שְׁוִיעַבְנָיו תְּכָלָה: 5  
  
 וְהַאֲגַנְיָה לְמַפְלֵל עֲרוּם: 6  
 וְרַפְתָה לְפָנִים אֲהָרָה: 7  
 וְתוֹכָה מְפֻעַשׂ עַיִן: 8  
 נְצָעֵר בְּגָל בְּלָם: 9  
 וְיִשְׁמֹוּלְרִים עַלְזִיאָה: 10  
 וְתָלָרְלִינְגְּרִיף יְחָנָרָה: 11  
 וְרַאֲחוֹעֲדִיק דְּרָכָו: 12  
 גָּמְהָרְבִּנְיָים יְסִיף אָפָץ: 13  
 וְאַלְלָם בְּכָלְתָבְוּ וּבְאוֹנָא: 14  
 וְלֹאָאָמָא בְּכָמְתָבָם: 15  
 וְבָעֵי אָבָרוּ וּמְטַעַנְתָבוֹ: 16  
 מְוֹעֵץ לְבָכְרָה: 17  
 וְלִילָה לִינוֹם יְשִׁימָוּ: 18  
 אָוֹר קְרָבָה מְקַבְּרִיהָדָה: 19  
 אַסְמָאָה שָׁאָל בְּיוֹנָה: 20  
 כְּחַשָּׁךְ רְפָרָתִי יְצִיעָה: 21  
 לְשָׁחַת קְרָאָתִי אָכִי אָתָה: 22  
 אָמִי אָחָתִי לְרָקָה: 23  
 וְאַהֲרָא פָּטוּחָקָוּתִי: 24  
 וְחַקָּנוֹתִי יְשָׁוָעָהָה: 25  
 בְּקָרְשָׁאָל חַרְגָּנָה סָהָבָהָה: 26  
 אַסְמִידָהָר עַלְשָׁפָר גָּתָה: 27

## י'    תְּעַנוּ בְּלִקְרֵד הַשְׁׂדֵד לְאָמֵר:

2 עַד־אָנָה | חַשְׁמָמוֹן קָנָא לְמַלְאִין:  
 3 קָרְבָּנוֹ וְאַחֲרֵנְךָרָבָר: 4  
 4 מְרַעַת נְחַשְׁבָנוֹ בְּקָהָמָה:  
 5 נְטַפְנוֹמָה בְּעַזְיִיכָם: 6  
 6 טְרַף נְפָשָׁת אָפָוּ: 7  
 הַלְמָעָדָה חָשָׁב אָרֶץ:  
 וְעַטְקָקָאָרָה מְקַלְקָנוֹ: 8

Who will give his hand on my behalf?  
 4 You have hidden understanding from their minds;  
 Therefore You must not exalt [them].  
 5 He informs on his friends for a share [of their property],  
 And his children's eyes pine away.  
  
 6 He made me a byword among people;  
 I have become like Tophet<sup>a</sup> of old.  
 7 My eyes fail from vexation;  
 All shapes seem to me like shadows.  
 8 The upright are amazed at this;  
 The pure are aroused against the impious.  
 9 The righteous man holds to his way;  
 He whose hands are clean grows stronger.  
 10 But all of you, come back now;  
 I shall not find a wise man among you.  
 11 My days are done, my tendons severed,  
 The strings of my heart.  
 12 They say that night is day,  
 That light is here—in the face of darkness.  
 13 If I must look forward to Sheol as my home,  
 And make my bed in the dark place,  
 14 Say to the Pit, “You are my father,”  
 To the maggots, “Mother,” “Sister”—  
 15 Where, then, is my hope?  
 Who can see hope for me?  
 16 Will it descend to Sheol?  
 Shall we go down together to the dust?

## 18 Then Bildad the Shuhite said in reply:

2 How long? Put an end to talk!  
 Consider, and then we shall speak.  
 3 Why are we thought of as brutes,  
 Regarded by you as stupid?  
 4 You who tear yourself to pieces in anger—  
 Will <sup>a</sup>earth's order be disrupted<sup>a</sup> for your sake?  
 Will rocks be dislodged from their place?

<sup>a</sup> That consumed children; cf. Jer. 7.31.

<sup>a,a</sup> Lit. “the earth be abandoned.”

۵ גַּם אָוֹר רְשִׁיעִים יָרָאֵד  
 וְלֹא־אָנָּה שָׁבֵיב אֲשֶׁר:  
 ۶ אָוֹר תְּלַךְ בְּאַחֲלָל  
 מִגְּרוֹ שְׁלֹבוֹ יְרָעֵךְ:  
 ۷ יָצַרְוּ אֲשֶׁרְיוּ אָנוֹן  
 וְתַשְׁלִיכְתּוּ אֲשֶׁרְיוּ אָנוֹן:  
 ۸ בְּרִדְשָׁלָח בְּגַתְשָׁת בְּנָלָי  
 עַל־שְׁבָבָה יוֹתְחָלָד:  
 ۹ אֲשֶׁר בְּעַקְבְּ פָּתָח  
 יְחוּק עַלְיוֹ צָפִים:  
 ۱۰ שְׁפָטוּ בְּאָרֶץ תְּקָלוֹ  
 וּלְלִבְרָתוֹ עַלְיָנוֹתִבָּה:  
 ۱۱ סְבִיב בְּעַשְׂרוֹ בְּלִיהוֹת  
 וְתַפְצִיחָו לְתַבְלִיָּו:  
 ۱۲ קְרִידָעָב אָנוֹן  
 אָיָר נְבוֹן לְאַלְעָשָׁו:  
 ۱۳ יְאַכְלָ בְּרִי עַרוֹת:  
 יְאַכְלָ בְּרוֹיו בְּכוֹר מָותָה:  
 ۱۴ גִּתְקָמָה הָלָלָמָה כְּבָתוֹת  
 וְתַצְעַרְתּוּ לְמִלְחָדָבְלִיהוֹת:  
 ۱۵ תַּשְׁבִּצָּו בְּאַחֲלָלוֹ מְבִלְלָדוֹ  
 יוֹרָה עַל־נָעוֹרָבְרִיתָה:  
 ۱۶ מְתַחַת שָׁרְשָׁיו יְבָשָׁו  
 וּמְפַעַל קְלָל קְיִירָוּ  
 ۱۷ וּכְרוֹדָאָבָר מִינִּיאָרָז  
 וְלֹא־שָׁם לוֹ עַל־פְּרִיחָיוּ  
 ۱۸ יְהִרְפָּרוּ מָאוֹרָאָלָחָשָׁד  
 וּתְהַלֵּל יְנָרוֹתָה:  
 ۱۹ לְאָדָנָנוּ לוֹ וְלֹא־גָנְכָר בְּעַמָּנוּ  
 וְאָנוּ שְׁלֹרָד בְּמִנוּרָיו:  
 ۲۰ עַל־יְנוּמוֹ נְפָשָׁו אַחֲרִינִים  
 קְרִדְמָנִים אָזְחָוּ שָׁעָרָוּ  
 ۲۱ אַדְּאָלָה מְשֻׁבָּנוֹת עַנְלָה  
 וְהָהָמָקָום לְאַדְּגָעָלָה:

**יט** וְעַן אַיּוֹב תֹּאמֶר:

**ט** עַד־אָנָה תִּתְגַּזְזֵז נְפָשָׁא  
 וְתִדְּבָאָזֵן בְּמָלִים:

۵ Indeed, the light of the wicked fails;  
 The flame of his fire does not shine.  
 ۶ The light in his tent darkens;  
 His lamp fails him.  
 ۷ His iniquitous strides are hobbled;  
 His schemes overthrow him.  
 ۸ He is led by his feet into the net;  
 He walks onto the toils.  
 ۹ The trap seizes his heel;  
 The noose tightens on him.  
 ۱۰ The rope for him lies hidden on the ground;  
 His snare, on the path.  
 ۱۱ Terrors assault him on all sides  
 And set his feet flying.  
 ۱۲ His progeny hunger;  
 Disaster awaits his wife.<sup>b</sup>  
 ۱۳ The tendons under his skin are consumed;  
 Death's firstborn consumes his tendons.  
 ۱۴ He is torn from the safety of his tent;  
 Terror marches him to the king.<sup>c</sup>  
 ۱۵ It lodges in his desolate tent;  
 Sulfur is strewn upon his home.  
 ۱۶ His roots below dry up,  
 And above, his branches wither.  
 ۱۷ All mention of him vanishes from the earth;  
 He has no name abroad.  
 ۱۸ He is thrust from light to darkness,  
 Driven from the world.  
 ۱۹ He has no seed or breed among his people,  
 No survivor where he once lived.  
 ۲۰ Generations to come will be appalled at his fate,  
 As the previous ones are seized with horror.  
 ۲۱ “These were the haunts of the wicked;  
 Here was the place of him who knew not God.”

**19** Job said in reply:

**ט** How long will you grieve my spirit,  
 And crush me with words?

<sup>b</sup> Lit. “נִבְ” (cf. Gen. 2.22); or “stumbling.”  
<sup>c</sup> Viz. of the underworld.

۱ זה וְעַשֶּׂר פָּעֻמִים תְּקַלְמֵנִי  
 לֹא־תְבַשֵּׂש חֲכָרוֹדִילִי:  
 ۲ אַפְּאַמְסֵשׁ שְׂוִירִי:  
 ۳ אַפְּתִלְיָן מִשְׁגַּנִּי:  
 ۴ אַסְׂדָּאָנוּם עַלְיָתְגַּלְיוֹלִי:  
 וְתוֹרִיחַ עַלְיָתְרַפְּרוֹף:  
 ۵ דָּעַרְאָפוֹ בְּרַאֲלוֹם עַוְנִי:  
 קְאַצְרוֹן עַלְיָתְקֻופָּה:  
 ۶ תְּנִזְנַעַק חַמְסָ וְלֹא אַעֲנָה:  
 אַשְׁפֵּט וְאוֹן מַשְׁפֵּט:  
 ۷ אַרְךְ גַּדְרָ וְלֹא אַעֲבָדָה:  
 וְעַל־תְּרַבּוֹתִי חַשְׁדָה יְשִׁיחָה:  
 ۸ בְּבוֹדי מִעַלְיָה הַפְּשִׁיטָה:  
 טַסְרָ עַטְרָתָה רָאָשָׁה:  
 ۹ תִּחְצְנֵוּ סְכִיבָה <sup>אַלְךָ</sup><sub>בְּתַחַת</sub>:  
 וְנַפְעַ בְּעַזְנָתְקֻנוּרִי:  
 ۱۰ נַחַר עַלְיָ אַפְּוֹ:  
 וְנַחֲשַׁבְנֵו לֹא בָּאָרוּוִוּ:  
 ۱۱ תִּחְדַּר וְבָאָוְנְרוּוִוּ:  
 וְנַסְלַל עַלְיָ דְּרַכָּם:  
 וְתַחַנְסֵבָבָ לְאַהֲלִי:  
 ۱۲ אַדְרָ מִשְׁלִי הַרְחִיקָה:  
 וְזַרְשִׁי אַדְרָ-עַרוֹ מִמְּנִי:  
 ۱۳ חַרְלִי קְרוּבִּי:  
 וְמַיְרָעִי שְׁבַחוּנִי:  
 ۱۴ תְּרִי בִּיתִי וְאַמְתָּהִי לְעַד מַחְשָׁבָנִי:  
 וְכָרִי קְנִיתִי בְּעַיִינִים:  
 ۱۵ לְעַבְדִּי קְרָאָתִי וְלֹא יָמַנְתִּי:  
 בְּמוֹ—פָּרִי אַחֲתָנוֹלִוִי:  
 ۱۶ רְדוּוֹ זְרָה לְאַשְׁנִי:  
 וְחַנּוּתִי לְבָנִי בְּמַטִּי:  
 ۱۷ נַסְ-עַוְילִים מְאָסָה בְּיִ:  
 אַלְקָמָה וְזַדְבָּרוֹדִיבִי:  
 ۱۸ הַעֲבָנִי כָּל-קְמִרְיָה סְוִי:  
 וְתַדְאָמְכָה נְהַפְּרוֹדִיבִי:  
 ۱۹ בְּעוּרִי וּבְכָלְרִי דְּבָקָה עַצְמִי:  
 וְאַחֲמָלָה בְּעֹור שְׁנִי:  
 ۲۰ חַנְנִי חַנְנִי אַתָּם רַעִי:  
 כִּי יַרְאָלָה נַעֲנָה בֵּי:

۳ <sup>a</sup>-Time and again<sup>a</sup> you humiliate me,  
 And are not ashamed to abuse me.  
 ۴ If indeed I have erred,  
 My error remains with me.  
 ۵ Though you are overbearing toward me,  
 Reproaching me with my disgrace,  
 ۶ Yet know that God has wronged me;  
 He has thrown up siege works around me.  
 ۷ I cry, “Violence!” but am not answered;  
 I shout, but can get no justice.  
 ۸ He has barred my way; I cannot pass;  
 He has laid darkness upon my path.  
 ۹ He has stripped me of my glory,  
 Removed the crown from my head.  
 ۱۰ He tears down every part of me; I perish;  
 He uproots my hope like a tree.  
 ۱۱ He kindles His anger against me;  
 He regards me as one of His foes.  
 ۱۲ His troops advance together;  
 They build their road toward me  
 And encamp around my tent.  
 ۱۳ He alienated my kin from me;  
 My acquaintances disown me.  
 ۱۴ My relatives are gone;  
 My friends have forgotten me.  
 ۱۵ My dependents and maidservants regard me as a stran-  
     ger;  
 I am an outsider to them.  
 ۱۶ I summon my servant but he does not respond;  
 I must myself entreat him.  
 ۱۷ My odor is repulsive to my wife;  
 I am loathsome to my children.  
 ۱۸ Even youngsters disdain me;  
 When I rise, they speak against me.  
 ۱۹ All my bosom friends detest me;  
 Those I love have turned against me.  
 ۲۰ My bones stick to my skin and flesh;  
 I escape with the skin of my teeth.  
 ۲۱ Pity me, pity me! You are my friends;  
 For the hand of God has struck me!

<sup>۱۰</sup> Lit. “Ten times.”

22 לֹּא כִּי תַּחֲזִקְנִי בְּמָוֶלֶל  
 וְמַבְשֵׁלֶר לְאַתְּ חַשְׁבָּנוּ:  
 23 קַיְדָּנוּ אַפּוֹ וְחַכְבּוּ מַלְיָא:  
 24 בְּעַטְמַבְשֵׁלֶל תְּפַרְתָּה:  
 25 לְעַל בְּצֹור יְהָצְקוּ:  
 26 וְאַנְּגַדְתָּה נַעֲלֵי חַי:  
 27 אַחֲדָנוּ עַל-שָׁפֵר נְקֻם:  
 28 וְאַחֲרָעָרָנִי נְקֻפְרָנִים:  
 29 מַמְבּוֹשֶׁר אַחֲוחָאָה אֱלֹהָה:  
 30 אַשְׁר אָנָּי אַחֲחָדָלִי:  
 31 מַעַן רָאוּ וְלָא-רָאָרָה:  
 32 כָּלֹל כְּלַיִת בְּחַקְיוֹ:  
 33 יְיָ אָמַרוּ מַה-גַּדְרָה-לְלֹא  
 34 שְׁלָשׁ רָבָר נְבָא-אַךְיָ:  
 35 שְׁעָרוֹ לְבָם | מִפְּנֵי-הַרְבָּב  
 36 כִּידְמָה עֲטוֹת תְּבָבָב  
 37 לְקַשְׁוֹן תְּרַעַם שְׁרִין: זָהָב

## ב' :

**בָּעָן צָפֵר תְּנַעַמְתָּה לְאַמְרָה:**

2 לְכוּ שְׁגַּבְתִּי לְשָׁבּוֹן:  
 3 אַכְעָבָר תְּחַסֵּבְיָ:  
 4 מַמְסָר כְּלַפְתִּי אַשְׁמָמָן:  
 5 תְּרוּחָת מַקְיָנִי יְעַנְנֵי:  
 6 תְּנַאֲתָה דְּרַעַת מַיְנָעָר:  
 7 כְּנַעַם אַרְבָּם צְלִילָאָרָה:  
 8 יְיָ רְבָנָת רְשָׁעִים מַקְרָבָב:  
 9 הַשְּׁקָמָה חָנָר עַדְיָ-גְּרָנָעָ:  
 10 אַסְמָעָלה לְשָׁקִים שְׁאָוָ:  
 11 וְרָאָשׁוֹ לְעָבָר גְּרִיעָ:  
 12 בְּגַלְלוֹ לְזַחַח יְאָבָר:  
 13 רְאָיו יְאָקָרָו אָיו:  
 14 בְּחַלְלָם נְעַוָּת לְאָיָמָאָר:  
 15 לְדָר בְּחַיָּה לְלִיאָה:  
 16 עַיּוֹ שְׁפָחוֹ וְלֹא תְּזַהָּרָה:  
 17 לְלָא-עָזָד תְּשֻׂרְעָנוּ מַקְתָּה:  
 18 גְּזִיּוֹ יְרָאֵי דְלִילָם

22 Why do you pursue me like God,  
 b-Maligning me insatiably?<sup>b-b</sup>  
 23 O that my words were written down;  
 Would they were inscribed in a record,  
 24 Incised on a rock forever  
 With iron stylus and lead!  
 25 But I know that my Vindicator lives;  
 In the end He will testify on earth—  
 26 This, after my skin will have been peeled off.  
 But I would behold God while still in my flesh,  
 27 I myself, not another, would behold Him;  
 Would see with my own eyes:  
 My heart<sup>c</sup> pines within me.  
 28 You say, “How do we persecute him?  
 The root of the matter is in him.”<sup>d</sup>  
 29 Be in fear of the sword,  
 For [your] fury is iniquity worthy of the sword;  
 Know there is a judgment!

## 20

Zophar the Naamathite said in reply:

2 In truth, my thoughts urge me to answer  
 (It is because of my feelings  
 3 When I hear reproof that insults me);  
 A spirit out of my understanding makes me reply:  
 4 Do you not know this, that from time immemorial,  
 Since man was set on earth,  
 5 The joy of the wicked has been brief,  
 The happiness of the impious, fleeting?  
 6 Though he grows as high as the sky,  
 His head reaching the clouds,  
 7 He perishes forever, like his dung;  
 Those who saw him will say, “Where is he?”  
 8 He flies away like a dream and cannot be found;  
 He is banished like a night vision.  
 9 Eyes that glimpsed him do so no more;  
 They cannot see him in his place any longer.  
 10 His sons ingratiate themselves with the poor;

<sup>b-b</sup> Lit. “You are not satisfied with my flesh.”

<sup>c</sup> Lit. “kidneys.”

<sup>d</sup> With many mss. and versions; printed editions, “me.”

לְבָנָיו תַּשְׁבֹּה אֹנוֹ:  
 "עַמְמוֹדוֹ קָלָאוּ טָלָנוּ לִלְכָדָעָה  
 עַמְוֹד עַל־עַפֵּר תַּשְׁכֵב:  
 אֶסְמָפָקִיעַ בְּפִירַ רְאֵה  
 בְּחִזְרָעָה פְּחַח לְשׁוֹן:  
 תַּהֲטֵל עַלְתָּה וְלֹא יַשְׁבַּנָּה:  
 לְמַנְעֵנָה בְּתֻרְךָ חַבּוֹ:  
 לְזָהָם בְּמַעַירַ רְאֵף  
 מְרוּחַ פְּגָנִים בְּקָרְבוֹ:  
 תַּלְלֵל בְּלָעַיְקָנוֹ  
 מְכַטְּנוֹ וְרְשָׁנוֹ אַל:  
 רְאֵשׁ־פְּגָנִים יְאֵק:  
 תְּהַרְרוֹתָו לְשׂוֹן אַפְּעָה:  
 אלִירָא בְּפֶלַנּוֹת  
 גְּהַרְיָה נְתַלְיָ רְבַשׁ תְּחָמָאָה:  
 מְשָׁבֵב גָּעֵל וְלֹא בְּלָע  
 בְּתַלְלֵל תְּמֻרָה וְלֹא גַּעַלְסָה:  
 כְּרִידְצָעֵב דְּלִים דְּלִים  
 בְּחַתְּנוֹל וְלֹא יְבָנָה:  
 בְּרִי | לְאַרְכָּעָ שְׁלָל בְּכַטְנוֹ  
 בְּחַמְדוֹלָא יְמָלֵט:  
 אַזְׁדְּשָׁרְדָּלָא לְאַכְלָוֹ  
 עַל־בָּנוֹ לְאַדְחִיל טָבוֹ:  
 בְּמַלְאֹות שְׁפָכוֹ יְאַרְלָוֹ וְיָדוֹ  
 כְּלַדְרָ עַמְלָה תְּבָאָנוֹ:  
 בְּרִי | לְמַלְאָא בְּמַטְנוֹ  
 יְשַׁלְחָדָבָו תְּרֵזָ אַפּוֹ  
 וְנַפְטָר עַלְיָמוֹ בְּלָחוֹמוֹ:  
 יְוִיהָרָה מַעֲשָׂק בְּרִילָה  
 סְחַלְפָרוֹ קָשָׁת דְּחוֹשָׁה:  
 שְׁלִילָן וְצָאָנוֹנָה  
 וְגַרְקָק פְּמָרָדוֹתָו:  
 גְּוַלְדָּעַלְוָ אַקְמָים:  
 בְּלַחְשָׁד טְפוֹן לְאַפְּתָחָה  
 חַאֲבָלוֹרָו אַשׁ לְאַדְפָּהָ  
 יְהָעָשָׁרְבָּאָהָלוֹ: מַלְאָ  
 גְּנָלוֹ שְׁקָםָעָנוֹ  
 אַגְּרָץ מַתְהָוָמָה לְלוֹ:  
 יְיָל בְּכָל בְּתוֹן  
 פְּרוֹתָה בְּנוֹם אַפּוֹ:  
 זְהָה | תְּלִקְאָדָם רְשָׁע | מַאֲלָהִים  
 גַּנְתְּלָת אַקְרָזָ מַאֲלָ:

His own hands must give back his wealth.  
 11 His bones, still full of vigor,  
 Lie down in the dust with him.  
 12 Though evil is sweet to his taste,  
 And he conceals it under his tongue;  
 13 Though he saves it, does not let it go,  
 Holds it inside his mouth,  
 14 His food in his bowels turns  
 Into asps' venom within him.  
 15 The riches he swallows he vomits;  
 God empties it out of his stomach.  
 16 He sucks the poison of asps;  
 The tongue of the viper kills him.  
 17 Let him not enjoy the streams,  
 The rivers of honey, the brooks of cream.  
 18 He will give back the goods unswallowed;  
 The value of the riches, undigested.  
 19 Because he crushed and tortured the poor,  
 He will not build up the house he took by force.  
 20 He will know no peace with his children;  
 He will not preserve one of his dear ones.  
 21 With no survivor to enjoy it,  
 His fortune will not prosper.  
 22 When he has all he wants, trouble will come;  
 Misfortunes of all kinds will batter him.  
 23 Let that fill his belly;  
 Let Him loose His burning anger at him,  
 And rain down His weapons upon him.  
 24 Fleeing from iron arrows,  
 He is shot through from a bow of bronze.  
 25 Brandished and run through his body,  
 The blade, through his gall,  
 Strikes terror into him.  
 26 Utter darkness waits for his treasured ones;  
 A fire fanned by no man will consume him;  
 Who survives in his tent will be crushed.  
 27 Heaven will expose his iniquity;  
 Earth will rise up against him.  
 28 His household will be cast forth by a flood,  
 Spilled out on the day of His wrath.  
 29 This is the wicked man's portion from God,  
 The lot God has ordained for him.

<sup>1</sup> שְׁקַע אָמֵן מִלְּתָךְ  
וְתִּהְיֶה—זֹאת פָּנָחָמָתְיכֶם:  
<sup>2</sup> שְׁאָנוּ וְאָנוּ אֲגַבָּרָן:  
וְאַחֲרִ דְּבָרַי חֲלָשָׁנוּ:  
<sup>3</sup> הָאָנוּ בְּלָבָם שְׂחוּ  
וְאַסְמָדָה לְאַחֲקָצָר רְחִיקָה:  
<sup>4</sup> בְּבוֹאָלִי וְשָׁמָן מִן כָּלָבָבִים כְּלָבָבִים  
וְשָׁמָנוּ יְדֵ עַלְפָה:  
<sup>5</sup> וְאַסְמָדָה גְּבָהָלָתוֹ  
וְאַחֲרָשָׁרְפָּלָצָה:

<sup>6</sup> קָדוֹרָעַ רְשָׁעִים יְחִינָה:  
עֲמָקָמוּ סְסָדְבָּרוּ קְיִילָה:  
<sup>7</sup> וְרַעַם | נְבוֹן לְפִינְתָּם עַפְתָּם:  
וְאַצְאָרָהָם לְעִינְתָּם:  
<sup>8</sup> בְּרִירָהָם שְׁלוּם מִפְּחָדָם:  
וְלָא-שְׁבָט אֱלֹהָה עַלְיָהָם:  
<sup>9</sup> שְׁוֹרָעַ עַבְרָה וְלֹא נִיעַל:  
חַפְלָשָׁפָרָה וְלֹא תַּשְׁכִּיל:  
<sup>10</sup> שְׁלָחוּ בְּצָאוֹן עִילְלָהָם:  
תְּלִרְדָּהָם בְּרַקְרָה:  
<sup>11</sup> יְשָׁאוּ בְּתַחַת וּבְגֹרֹר  
וְתַּסְמָחוּ לְקֹלָל עֲוֹבָה:  
<sup>12</sup> בְּבָלָו בְּטוּב מִיחְדָּה יְלִילָה:  
וּבְרָנָעַ שָׁאֹל תְּחֻחוֹ:  
<sup>13</sup> וְנַאֲמְרוּ לְאָל סָרָר מִנְמָנוֹ:  
וְרַעַח דְּרַרְיךָ לֹא תְּחַנֵּנוֹ:  
<sup>14</sup> מַהְדָּדְשָׁרִי קִידְרָה עַבְרָנוֹ:  
וּמַהְדָּנוּעַל פִּי נְפִיעָדָבוֹ:  
<sup>15</sup> חָנוּ לְאַבְרָם טָוָבָם:  
עֲצָחָרְשָׁעִים רְחַחָה מִיָּה:  
<sup>16</sup> בְּפָמָה | נְעַרְרָשָׁעִים וּרְעָנָד מִן כָּלָבָבִים

<sup>17</sup> וְבָאָעַלְיוֹ אִירָם  
תְּקַבְּלִים יְחַלֵּק בְּאָפָוֹ:  
<sup>18</sup> קְדוֹןְבָּגָנוּ לְבִנְיָרָה:  
כְּמַזְעַבְבָּתוֹ סְוֹפהָ:  
<sup>19</sup> אַלְהָה יְצַפְּנָדְלְבָנָנוּ אָנוּ  
שְׁלָמָם אַלְוֹ וְרָע:

## 21 Job said in reply:

<sup>2</sup> Listen well to what I say,  
And let that be your consolation.  
<sup>3</sup> Bear with me while I speak,  
And after I have spoken, you may mock.  
<sup>4</sup> Is my complaint directed toward a man?  
Why should I not lose my patience?  
<sup>5</sup> Look at me and be appalled,  
And clap your hand to your mouth.  
<sup>6</sup> When I think of it I am terrified;  
My body is seized with shuddering.

<sup>7</sup> Why do the wicked live on,  
Prosper and grow wealthy?  
<sup>8</sup> Their children are with them always,  
And they see their children's children.  
<sup>9</sup> Their homes are secure, without fear;  
They do not feel the rod of God.  
<sup>10</sup> Their bull breeds and does not fail;  
Their cow calves and never miscarries;  
<sup>11</sup> They let their infants run loose like sheep,  
And their children skip about.  
<sup>12</sup> They sing to the music of timbrel and lute,  
And revel to the tune of the pipe;  
<sup>13</sup> They spend their days in happiness,  
And go down to Sheol in peace.  
<sup>14</sup> They say to God, "Leave us alone,  
We do not want to learn Your ways;  
<sup>15</sup> What is Shaddai that we should serve Him?  
What will we gain by praying to Him?"  
<sup>16</sup> Their happiness is not their own doing.  
(The thoughts of the wicked are beyond me!)

<sup>17</sup> How seldom does the lamp of the wicked fail,  
Does the calamity they deserve befall them,  
Does He apportion [their] lot in anger!  
<sup>18</sup> Let them become like straw in the wind,  
Like chaff carried off by a storm.  
<sup>19</sup> [You say,]"God is reserving his punishment for his  
sons";  
Let it be paid back to him that he may feel it,

וְרֹאֹו עִינָו בֵּירֹו זַיִן<sup>20</sup>  
 וּמְחֻמֶת שְׂרֵבִי יִשְׁקַה:  
 בְּ מִתְהַדְּהַפְצֹו בְּבִרְעֹו אֲתָרְגִי:  
 וּמְסִכְרֹר חָרְשְׁרִי חָצְזֹו:  
 בְּ הַלְּאַל לְמִרְגְּהָעָה:  
 הַלְּוֹא רְפִים יְשִׁפּוֹת:  
 כְּ הַ יִמּוֹת בְּעַצְמָתְךָ:  
 בְּלִילְוֹ שְׁלָאָנוֹ וְשָׁלְיוֹ:  
 עַטְפִיוֹ מְלָאוֹ חָלְבָה:  
 וּמְחַעְצְמוֹתָיו יְשַׁקָה:  
 תְּהַ קְוֹמָות בְּגַפְשָׁמָרָה:  
 וְלֹא אָכֵל בְּטוֹבָה:  
 יִתְהַרְעַלְעַפְרִי יְבָבָו:  
 רַרְקָה תְּכַפָּה עַלְהָם:

תְּהַ וּרְעַשְׁתִי מְחַשְׁבָּוֹתִיכָם<sup>27</sup>  
 וּקְוֹמָות עַלְיָה תְּחַמְסָו:

בְּ וְתְּהַאֲמָרוּ אַתָּה בִּיתְהַנְּרִיב:  
 אַתָּה אֲהָל | מְשִׁבְנָה רְשָׁעִים:

הַלְּא שְׁאָלָתָם עַזְבָּרִי דָרְךָ:  
 אַתָּה תָּמָם לְרִגְבָּרוֹ:

בְּ לִנְוֹם אַדְרִתְשָׁךְ גַע<sup>30</sup>  
 לְלֹום עַבְרוֹת יוֹבָלָה:

כְּ מִידְגִּידְרַעְלְפָגִי דָרְכָו:  
 וְהַוְאֵשָׁה מַי יְשָׁלָסְלָדוֹ:

וְהַוְאֵשָׁה מַי יְשָׁלָסְלָדוֹ:  
 בְּ וְהַוְאֵלְקָרָו יְגַלְלָה:  
 נְעַלְגָנִישָׁו יְשָׁקָרָה:

קְחַקְוֹלְוֹ רְגַבְיָנְחָל<sup>33</sup>  
 אֲתָהָרָיו בְּלָאָטָם יְשָׁאָדוֹ:

וְלִפְנֵיו אָנוּ מְסִכָּרָה:  
 אֲזִיךְדָעָתְךָ תְּחַנְפּוֹנִי תְּבָל<sup>34</sup>  
 וְהַשְׁוֹבְטִים נְאָרְגָמָעָל:

כב  
 וַיַּעֲשֵׂה אֱלֹהִים הַתְּקָנוֹ וַיֹּאמֶר:  
 הַלְּא סִפְנָגָנָבָר:  
 בִּידְסִבְנוּ שְׁלִיבוֹ מְשִׁקְבִּיל:  
 כְּתַחְפֵץ לְשָׁדֵי בַּיְחָדָק:  
 אַסְמָדְבָצָע קִירְתָּמִים דָרְכִּיךָ:  
 וְתִמְרָאָתָה יְכִיחָה  
 בְּבוֹא עַמְקָה בְּמִשְׁפָט:

Let his eyes see his own ruin,  
 And let him drink the wrath of Shaddai!  
<sup>21</sup> For what does he care about the fate of his family,  
 When his number of months runs out?  
<sup>22</sup> Can God be instructed in knowledge,  
 He who judges on high?  
<sup>23</sup> One man dies in robust health,  
 All tranquil and untroubled;  
<sup>24</sup> His pails are full of milk;  
 The marrow of his bones is juicy.  
<sup>25</sup> Another dies embittered,  
 Never having tasted happiness.  
<sup>26</sup> They both lie in the dust  
 And are covered with worms.

<sup>27</sup> Oh, I know your thoughts,  
 And the tactics you will devise against me.  
<sup>28</sup> You will say, “Where is the house of the great man—  
 And where the tent in which the wicked dwelled?”  
<sup>29</sup> You must have consulted the wayfarers;  
 You cannot deny their evidence.  
<sup>30</sup> For the evil man is spared on the day of calamity,  
 On the day when wrath is led forth.  
<sup>31</sup> Who will upbraid him to his face?  
 Who will requite him for what he has done?  
<sup>32</sup> He is brought to the grave,  
 While a watch is kept at his tomb.  
<sup>33</sup> The clods of the wadi are sweet to him,  
 Everyone follows behind him,  
 Innumerable are those who precede him.  
<sup>34</sup> Why then do you offer me empty consolation?  
 Of your replies only the perfidy remains.

22 Eliphaz the Temanite said in reply:

<sup>2</sup> Can a man be of use to God,  
 A wise man benefit Him?  
<sup>3</sup> Does Shaddai gain if you are righteous?  
 Does He profit if your conduct is blameless?  
<sup>4</sup> Is it because of your piety that He arraigns you,  
 And enters into judgment with you?

5 הַלְאָ רָעָתָה רְבָה  
 : וְאִירְבָּאֵז לְעֹנוּרָה:  
 6 כִּי תְחַבֵּל אֶתְרָד חַנָּם  
 : בְּנֵרִי עֲרוֹפָוִם חַפְשִׁיט: בְּשָׂמָחָה שָׂמָחָה  
 7 לְאַדְמִים עַנְפָּר תְּשַׁקְּה  
 : וּמְרֻעָב חַמְעַד-לְחָם:  
 8 וְאַלְשָׁן רֹועַל הָאָרֶץ  
 : וּשְׂוֹא פְּלִים בְּשָׂבְּבָה:  
 9 אַלְקָנוֹת שְׁלַחְתָּ רִיקָּם  
 : וּרְעוֹתָה יְתָקִים יְדָקָא:  
 10 עַלְלָדְבָּן סְבָבּוֹרָה פְּתִוּם  
 : וּבְרַלְלָדְבָּהָר פְּתִאָוּם:  
 11 אַוְדְּחָדְלָא-יְאִיחָרָא  
 : וְשְׁפָעָתְדִּים תְּכַפָּה:  
 12 הַלְאָ אֱלֹהָה נִבְּהָ שְׁמִים  
 : וּרְאָה רָאֵשׁ בּוֹכְבָּרִים בִּירְמָה: בְּגַם יְדָשָׁה  
 13 וְאִמְרָקָה מְהִירָע אַל  
 : קְבָּעָר אַרְגָּל שְׁקָפּוֹת:  
 14 עֲבִים סְתָרְדָּלוּ וְלֹא יְרָא  
 : תְּרוּנָה שְׁפִוִּים יְתָהָלָךְ:  
 15 הַאֲרָה עַלְמָס תְּשַׁׁבּוֹת  
 : אַשְׁר דָּרְכֵי מְטָרָאָנוּ: זֶה וְאַרְבָּה בְּמִקְלִים  
 16 אַשְׁר-קְפָטוֹ וְלֹא-עָתָ  
 : יְהָרָזְקָה וְסְדָרָם:  
 17 גְּאָמְלָרִים לְאַל סְוָר מְפָנָה  
 : וּמְהִדְעָל שְׂרִי לְמָבוֹן:  
 18 וְהָאָמָלָא בְּהִזְרָם טָבָ  
 : וְנִצְחָת רְשָׁעִים רְתָקָה מַנִּי:  
 19 יְרָאָו צְדִיקִים וּשְׁמָחוֹ  
 : תְּקִילְלָעַנְדָּלָמוֹ:  
 20 אַסְמָלָא נְבָחרָקְרָמָנוֹ  
 : וְתָרְחָם אֲכִילָה אָשָׁ:

21 הַסְּקוֹדָא עַמּוֹתְלָלָם  
 : בְּלָהָם תְּבָאָהָה טְבוֹהָה:  
 22 קְחָה-נָא מְפִיו תָּוָרָה  
 : שְׁלִים אֲקָדוֹו בְּלַבְבָּה:  
 23 אַסְמְחָב עַד-שְׁדֵי תְּקָנָה  
 : תְּרִידָק עַוְלָה מְאַהָלָה:  
 24 וְשִׁיחַת-עַל-שְׁפָר גָּאָר

5 You know that your wickedness is great,  
 And that your iniquities have no limit.  
 6 You exact pledges from your fellows without reason,  
 And leave them naked, stripped of their clothes;  
 7 You do not give the thirsty water to drink;  
 You deny bread to the hungry.  
 8 The land belongs to the strong;  
 The privileged occupy it.  
 9 You have sent away widows empty-handed;  
 The strength of the fatherless is broken.  
 10 Therefore snares are all around you,  
 And sudden terrors frighten you,  
 11 Or darkness, so you cannot see;  
 A flood of waters covers you.  
 12 God is in the heavenly heights;  
 See the highest stars, how lofty!  
 13 You say, "What can God know?  
 Can He govern through the dense cloud?  
 14 The clouds screen Him so He cannot see  
 As He moves about the circuit of heaven."  
 15 Have you observed the immemorial path  
 That evil men have trodden;  
 16 How they were shriveled up before their time  
 And their foundation poured out like a river?  
 17 They said to God, "Leave us alone;  
 What can Shaddai do about it?"  
 18 But it was He who filled their houses with good things.  
 (The thoughts of the wicked are beyond me!)  
 19 The righteous, seeing it,<sup>a</sup> rejoiced;  
 The innocent laughed with scorn.  
 20 Surely their substance was destroyed,  
 And their remnant consumed by fire.  
 21 Be close to Him and wholehearted;  
 Good things will come to you thereby.  
 22 Accept instruction from His mouth;  
 Lay up His words in your heart.  
 23 If you return to Shaddai you will be restored,  
 If you banish iniquity from your tent;  
 24 If you regard treasure as dirt,

<sup>a</sup> Referring to v. 16.

וּבְצֹר נְחָלִים אָקִיר:  
 25 וְתַיִן שְׁלֵי בָּצָרֶיךָ  
 : (בְּסִף הַוּשְׁפָה לְךָ:  
 26 בְּיַדְךָ עַל־שְׁנִי תְּחַעַט:  
 וְחוּא אַל־אַלְתָּא פְּנֵיךָ:  
 27 תְּחַטֵּר אַלְיוֹ רַשְׁקָאָת:  
 תְּרַכֵּד חַלְמָם:  
 28 וְנִמְעָרָה אָמֵר תְּקַם לְךָ:  
 מַלְךָ־דָּרְכֶיךָ גַּעֲנָה אָוֹר:  
 29 קִרְחָה־פְּלִילָה נְטוּאָר גַּהָּה:  
 פְּלָחָה עֲנָנָים יְלֻעָה:  
 30 וְיַלְטָה אַרְגָּנָה:  
 תְּקַמֵּלָת בְּכָר בְּפִידָה:

ב  
 1 מִנְעָן אַזְוֹב יְנוּאָמֵר:  
 2 גַּם־הַיּוֹם כָּכְיָה שְׂנִי:  
 3 רֹדי בְּבָרָה עַל־אַנְחָה:  
 4 מִרְדֵּי־יְנוּנָרָעָתָה וְאַמְצָאָה:  
 אֶבְאָא עַד־חַבְכָּה:  
 5 אַעֲרָכָה לְפִנֵּי מְלַחַט:  
 וְפִי אַמְלָא חַוְכָּה:  
 6 אַרְעָה מְלִים יְנֻנִי:  
 אֶאֱבָנָה מְהִי־אָמֵר לִי:  
 7 הַקְּרָב־בָּחָם נְרִיב עֲפָר:  
 לְאָא־הָהָרָא לְסָם קִי:  
 8 שָׁם שְׁלָר נְרִיב עַמּוֹ:  
 אַאֲפָלָה לְעַצְחָמְפָטָה:  
 9 תְּנוּ קְרָם אַהֲלָךְ וְאַיְנָה:  
 אַחֲרָה וְלַא־אַבְּיוֹ לָוָה:  
 10 שְׁמָנוֹאֵל בְּעַשְׁתָּו וְלַא־אַגְּזָה:  
 11 מְעַפָּה יְמִין וְלֹא אַרְאָה:  
 12 קְרִידָע בְּרַד עַמָּא:  
 בְּחַנֵּי בְּנָבָב אֲגָא:  
 13 בְּאַלְשָׁו אַתְּהָה רַגְלָי:  
 דְּרַכְךָ שְׁרוֹתִי לְאַדָּאת:  
 14 מְאַתָּה אַתְּהָזָה וְלֹא אַמְשָׁה:  
 מְחַלֵּי צְפָוָה אַמְרָרָה־קְרוּב:  
 15 וְהָרָא גְּאָלָד וְפִי שְׁבָנָה

Ophir-gold as stones of the wadi,  
 25 And Shaddai be your treasure  
 And precious silver for you,  
 26 When you seek the favor of Shaddai,  
 And lift up your face to God,  
 27 You will pray to Him, and He will listen to you,  
 And you will pay your vows.  
 28 You will decree and it will be fulfilled,  
 And light will shine upon your affairs.  
 29 When others sink low, you will say it is pride;  
 For He saves the humble.  
 30 He will deliver the guilty;  
 He will be delivered through the cleanness of your hands.

## 23 Job said in reply:

2 Today again my complaint is bitter;  
 3 My strength is spent<sup>22</sup> on account of my groaning.  
 4 Would that I knew how to reach Him,  
 How to get to His dwelling-place.  
 5 I would set out my case before Him  
 And fill my mouth with arguments.  
 6 I would learn what answers He had for me  
 And know how He would reply to me.  
 7 Would He contend with me overbearingly?  
 Surely He would not accuse me!  
 8 There the upright would be cleared by Him,  
 And I would escape forever from my judge.  
 9 But if I go East—He is not there;  
 West—I still do not perceive Him;  
 10 North—since He is concealed, I do not behold Him;  
 South—He is hidden, and I cannot see Him.  
 11 But He knows the way I take;  
 Would He assay me, I should emerge pure as gold.  
 12 I have followed in His tracks,  
 Kept His way without swerving.  
 13 I have not deviated from what His lips commanded;  
 I have treasured His words more than my daily bread.  
 14 He is one; who can dissuade Him?

<sup>22</sup> Lit. "My hand is heavy."

ונַפְשׁוֹ אֲוֹתָהּ בַּעַשׂ:  
 ۱۴ כִּי מֵלִים תָּקִיּוֹ:  
 וְכֵהֶם בְּרוּתָה עָקוֹ:  
 ۱۵ עַל־גָּן מִפְנֵיו אַבְדָּל:  
 אַרְבָּנוֹן וְאַפְתָּר קָמָשׁ:  
 ۱۶ וְאֶל הַמֶּد לְבִי:  
 לְשָׁוֹר הַבְּרוּלָן:  
 ۱۷ בִּירְלָא נַצְמָטוּ מִפְנִירְתָּא:  
 מִפְנֵי בְּפַהַרְאָפֵל:

**כְּ**  
 ۱ מִדְרַע מִשְׁדֵּדִי לְאַדְמָכְבָּנָע עֲקָרִים  
 ۲ לְזָרְעָנָע לְאַדְחָנוֹ גָּמוֹו: <sup>בְּ</sup>  
 ۳ בְּבָתְלָת מִשְׁעָנָע:  
 ۴ עֲדָר גָּלוֹ וְרָעוֹו:  
 ۵ תְּמֻמָּר יְתָוּפִים יְתָרָנוֹ:  
 ۶ תְּחַבְּלוֹ שָׁוֹר אַלְמָה:  
 ۷ יְטָוֹ אַבְיָוּם מִתְהָרָה:  
 ۸ תְּחַר תְּחַאָע עַנְנָיָא־אָרָע: <sup>בְּ</sup>  
 ۹ כָּוֹ פְּרָאִים | בְּמַרְבָּר:  
 ۱۰ יְצָא גְּאָלָם מִשְׁתָּרָר לְתָרָר:  
 ۱۱ עֲרָבָה לוֹלְחָם לְנָשָׁרִים:  
 ۱۲ בְּשָׁרָה בְּלִילָוּ יְקָנָרִי קָנוֹו:  
 ۱۳ וְכָרָם רְשָׁע לְלַקְשָׁו:  
 ۱۴ עָרָם גָּלָע מִבְּלִי לְבוֹשָׁו:  
 ۱۵ וְאוֹן בְּסָתוֹ בְּקָרָה:  
 ۱۶ מִגְּרָם גְּרָם וְרָשָׁבוֹ:  
 ۱۷ וּמְבָלִי מִחְפָּה חַפְקָוִי־צָוָר:  
 ۱۸ גִּינְעָלוּ מִשְׁדֵּר חָרָם:  
 ۱۹ וְעַל־עַשְׁעָנָי חַבְלָוּ:  
 ۲۰ עֲרָרָם רְגָלָבוּ בְּלִי לְבוֹשָׁו:  
 ۲۱ רְעָבָבָם גְּשָׁפָאָו עָמָר:  
 ۲۲ בְּוּרָשָׁרָם גְּאָצָרוֹ:  
 ۲۳ נְקָבִים לְרָבָו וְיָצָאָו:  
 ۲۴ מְעַלְעָרָקָם | יְאָקָו:  
 ۲۵ גְּנַפְשָׁדְמָלָלִים חַשְׁמָעָן:  
 ۲۶ אַלְיוֹה לְאַדְיָשִׁים חַפְלָה:  
 ۲۷ תְּחַפָּה | כָּוֹ בְּמַרְבָּרִי־אָרָר:  
 ۲۸ לְאַדְהָקִירִוּ דְּרָבָנוּ

Whatever He desires, He does.

<sup>۱۴</sup> For He will bring my term to an end,  
 But He has many more such at His disposal.  
<sup>۱۵</sup> Therefore I am terrified at His presence;  
 When I consider, I dread Him.  
<sup>۱۶</sup> God has made me fainthearted;  
 Shaddai has terrified me.  
<sup>۱۷</sup> Yet I am not cut off by the darkness;  
 He has concealed the thick gloom from me.

## 24

Why are times for judgment not reserved by Shaddai?  
 Even those close to Him cannot foresee His actions.<sup>a</sup>  
<sup>۱</sup> People remove boundary-stones;  
 They carry off flocks and pasture them;  
<sup>۲</sup> They lead away the donkeys of the fatherless,  
 And seize the widow's bull as a pledge;  
<sup>۳</sup> They chase the needy off the roads;  
 All the poor of the land are forced into hiding.  
<sup>۴</sup> Like the wild asses of the wilderness,  
 They go about their tasks, seeking food;  
<sup>۵</sup> The wilderness provides each with food for his lads;  
<sup>۶</sup> They harvest fodder in the field,  
 And glean the late grapes in the vineyards of the wicked.  
<sup>۷</sup> They pass the night naked for lack of clothing,  
 They have no covering against the cold;  
<sup>۸</sup> They are drenched by the mountain rains,  
 And huddle against the rock for lack of shelter.  
<sup>۹ b</sup> They snatch the fatherless infant from the breast,  
 And seize the child of the poor as a pledge.  
<sup>۱۰</sup> They go about naked for lack of clothing,  
 And, hungry, carry sheaves;  
<sup>۱۱</sup> Between rows [of olive trees] they make oil,  
 And, thirsty, they tread the winepresses.  
<sup>۱۲</sup> Men groan in the city;  
 The souls of the dying cry out;  
 Yet God does not regard it as a reproach.  
<sup>۱۳</sup> They are rebels against the light;  
 They are strangers to its ways,

<sup>a</sup> Lit. "days."

<sup>b</sup> This verse belongs to the description of the wicked in vv. 2–4a.

וְלֹא יָשַׁבְנוּ בִּנְוִיכְבָּתוֹ:  
 14 לֹא־וּרְאֵת קֶם רֹאשׁ  
 יְקַטֵּל שְׂעִיר אֲבָרוֹן  
 וְכָלְילָה וְרַיְמָנָב:  
 15 וְעַזְוֹן נָאָר | שְׁמָרָה גְּנָבָה  
 לְאָמֵר לְאַדְחָשָׁוֹתִי עָנוֹ  
 וּסְחָרָקָם יִשְׁמָשׁ:  
 16 חַרְבָּר בְּתַשְׁךְ בְּתַחַת  
 יוֹם חַחְמָוָלָמוֹ  
 לְאַדְרָעוֹ אָרָר:  
 17 כִּי יְחִילָוּ | בְּקָר לְמֹוֹצְאָתָם  
 כִּי יְבִירָר בְּלָהָחוֹ צָלָקָתוֹ:  
 18 גָּלְדָּהָוָא | עַל־פְּנֵי־מְלָאָמָה  
 הַקְּלָל הַלְּאָתָם בְּאַרְץ:  
 19 לְאַדְיָגָה גְּרָדָ בְּקָרִים:  
 20 צִיָּה נְמַדְּתָם נִינְלוּ מְפִירָיְשָׁלָן  
 שָׁאוֹל תְּפָאָה:  
 21 רַעַתְהַוְּה רַעַתְהַוְּה | פְּתַחְקָוּ רָקָה  
 עֹוד לְאַדְיָכָר  
 וְתַשְׁבָּר בְּעַזׂ עֲולָה:  
 22 רַעַתְהַוְּה עֲקָרָה לְאַחֲרָה  
 נְאַלְמָה לְאַיְשָׁב:  
 23 וּמַשְׁׁךְ אֲבִינִים בְּכָבוֹד  
 נְקָם וְלְאַדְיָאָפָּמָן בְּחַיָּוִן:  
 24 וְקָרְדוֹלָו לְכָתָה וְשָׁעָן  
 עַזְנָהָוָה עַל־דְּרָכָבָה:  
 25 רַעַתְהַוְּה מְעֻלָּת | וְאַנְגָּשָׁה יְמָנָה  
 וּכְלָאָשׁ שְׁבָלָת יְמָלָה:  
 26 וְאַמְדָּלָא אָפָּוּ מַיְ וּבְיוֹגָנִי  
 גְּשָׁם לְאַל מְלָחָר:

כָּה  
 1 בְּשָׁעָן בְּלִקְדָּר הַשְׁלָוֹן נָאָמָר:  
 2 הַמְּשֻׁלָּל וְפַתְחָר עַמְּרָה  
 טְשָׁה אַלְלוֹם בְּמָרוֹקְיוֹ:

And do not stay in its path.

<sup>14</sup> The murderer arises <sup>c</sup>in the evening<sup>c</sup>  
 To kill the poor and needy,  
 And at night he acts the thief.

<sup>15</sup> The eyes of the adulterer watch for twilight,  
 Thinking, "No one will glimpse me then."  
 He masks his face.

<sup>16</sup> In the dark they break into houses;  
 By day they shut themselves in;  
 They do not know the light.

<sup>17</sup> For all of them morning is darkness;  
 It is then that they discern the terror of darkness.

<sup>18</sup> <sup>d</sup> May they be flotsam on the face of the water;  
 May their portion in the land be cursed;  
 May none turn aside by way of their vineyards.

<sup>19</sup> May drought and heat snatch away their snow waters,  
 And Sheol, those who have sinned.

<sup>20</sup> May the womb forget him;  
 May he be sweet to the worms;  
 May he be no longer remembered;  
 May wrongdoers be broken like a tree.

<sup>21</sup> May he consort with a barren woman who bears no child,  
 Leave his widow deprived of good.

<sup>22</sup> Though he has the strength to seize bulls,  
 May he live with no assurance of survival.

<sup>23</sup> Yet [God] gives him the security on which he relies,  
 And keeps watch over his affairs.

<sup>24</sup> Exalted for a while, let them be gone;  
 Be brought low, and shrivel like mallows,  
 And wither like the heads of grain.

<sup>25</sup> Surely no one can confute me,  
 Or prove that I am wrong.

## 25 Bildad the Shuhite said in reply:

<sup>2</sup> Dominion and dread are His;  
 He imposes peace in His heights.

<sup>c,c</sup> Cf. Mishnaic Heb. 'or, Aramaic 'orta, "evening"; others "with the light."

<sup>d</sup> From here to the end of the chapter the translation is largely conjectural.

١. הַלְאֵת קָפֶר לִנְרוּגִיו  
 וְעַל־מֵה לֹא יָקֹם אֲוֹרָהוּ:  
 ٢. וּמָה־צָבָה קָנוּשׁ עַם־אָלָּא  
 וּמָה־זָבָה יָלוֹד אַשְׁהָ:  
 ٣. תְּנַזֵּן עֲרָבָרָה וְלֹא אָהָרָיל  
 וּכְבוּבִים לְאַדְבָּבוֹ בְּעַמּוֹיִו:  
 ٤. אַף בְּרַגְגָּשׁ רָפָה  
 וּבְנַדְּרָם חֹלְעָה:  
  
 כו  
 ٥. נִיְעָן אַיּוֹב וַיֹּאמֶר:  
  
 ٦. מִה־עָזָרָת לְלָא־כָּבֵד:  
 הַשְׁעָפָת וּרְעוֹעַל־אַדְבָּנוּ:  
 ٧. מִה־יְעָשָׂת לְלָא חַכְמָה:  
 חַחְשָׁה לְרַב הַזְּעָפָה:  
 ٨. אַתְּךָ הַנְּרַפֵּת מְלָנוּ:  
 וּנְשֻׁמְדָּרְבָּי יֵצֵא מִמֶּה:  
  
 ٩. הַרְאָפָאים יְחֹלָלוּ  
 מִקְתָּחָת פְּסָם וּשְׁכִירָם:  
 ١٠. עַרְבָּם שְׁאֹל נָהָרָה:  
 וְאַיְוָן בְּסָתוֹל אַכְבָּרוֹן:  
 ١١. נְטָה צָפָן עַל־תְּמָרוֹה:  
 תְּלָה אָרֶץ עַל־בְּלִיקָה:  
 ١٢. אַכְרָרְקִים בְּעַבְּרִיוֹ  
 וְלֹא־גָבָשׁ עָגָן תְּחִקָּם:  
 ١٣. מְאוֹרָה פְּנִירְכָּה הַבְּשִׁירָה:  
 פְּרָשׁ עַלְוָעָנוּ:  
 ١٤. תְּקַן גַּן עַל־פְּנִימִים  
 עַד־פְּקִילִית אָור עַסְׁחָשָׂד:  
 ١٥. עַמְרָרִי שְׁמִים רַוְפָּפָו:  
 וּוְחַמְתָּה מְנֻעָרָה:  
 ١٦. בְּכָתוֹ רִיעַ בְּנָם  
 וּבְחַבְנָנוֹתָה פְּחַחְ רָהָב: וּמְבוֹתָה  
 ١٧. בְּרָחוֹז שְׁמִים שְׁפָרָה:  
 חַלְלָה נָרוֹז נְחַטָּשׁ בְּרָחָה:  
 ١٨. תְּרָאָלָה | קָצָוֹת דְּרָכָו זְרִיכָו  
 וּמָה־שְׁמִין דָּבָר נְשָׁמְרָבוֹ  
 וּגְעַם נְבָרוֹתָו פִּי יְתִבּוֹנוֹ: שְׁרִיחָה

١. Can His troops be numbered?  
 On whom does His light not shine?  
 ٢. How can man be in the right before God?  
 How can one born of woman be cleared of guilt?  
 ٣. Even the moon is not bright,  
 And the stars are not pure in His sight.  
 ٤. How much less man, a worm,  
 The son-of-man, a maggot.

## 26 Then Job said in reply:

٥. You would help without having the strength;  
 You would deliver with arms that have no power.  
 ٦. Without having the wisdom, you offer advice  
 And freely give your counsel.  
 ٧. To whom have you addressed words?  
 Whose breath issued from you?  
  
 ٨. The shades tremble  
 Beneath the waters and their denizens.  
 ٩. Sheol is naked before Him;  
 Abaddon has no cover.  
 ١٠. He it is who stretched out Zaphon<sup>a</sup> over chaos,  
 Who suspended earth over emptiness.  
 ١١. He wrapped up the waters in His clouds;  
 Yet no cloud burst under its weight.  
 ١٢. He shuts off the view of His throne,  
 Spreading His cloud over it.<sup>b</sup>  
 ١٣. He drew a boundary on the surface of the waters,  
 At the extreme where light and darkness meet.  
 ١٤. The pillars of heaven tremble,  
 Astounded at His blast.  
 ١٥. By His power He stilled the sea;  
 By His skill He struck down Rahab.  
 ١٦. By His wind the heavens were calmed;  
 His hand pierced the ‘Elusive Serpent.’<sup>c</sup>  
 ١٧. These are but glimpses of His rule,  
 The mere whisper that we perceive of Him;  
 Who can absorb the thunder of His mighty deeds?

<sup>a</sup> Used for heaven; cf. Ps. 48.3.

<sup>b-b</sup> Meaning of Heb. uncertain.

<sup>c-c</sup> Cf. Isa. 27.1.

כ וְעַסְפֵ אִיּוֹב שָׁאת מִשְׁלָו יֹאמֶר:

2 חִידָאֵל הַסִּיר מִשְׁפָטֵי  
וְשָׂדֵי הַקָּרֵב נִפְשֵׁחַ:  
3 כִּי־כִּילְעָזָר נִשְׁמָעוּ בָּי  
וְרוּחַ אֱלֹהָה בְּאָפֵי:  
4 אָסְמָחָרְבָּה שְׁפָטֵי עַלְלָה  
וְלֹשׁוֹנִי אֲמִדְרִגָּה רַמְתָה:  
5 חִילִילָה לְלִי אֲסְמָעֵקָה אַחֲרָכָם  
עַד־אָמַעַת לְאַדְסִירָה פְּנֵי קָמֵה:  
6 בָּצְרָקָמִי הַחוֹקָתָה וְלֹא אָרְךָ  
לְאַדְתָרָה לְבָבִי פִּירָה:

7 יִתְיַיְ בְּרַשְׁעָן אַוְבָּי  
וּמְהֻקּוּמָי בְּגָעֵל:  
8 בַּי מְהֻדְמָקָה תָּנַפְתֵי יְבָאֵל  
בַּי שְׁלֵל אֱלֹהָה נִפְשֵׁוֹ:  
9 הַצְעָקָתוֹ יִשְׁפְעֵן וְאַל  
כִּירְבָּבוֹא עַלְיוֹ צָרָה:  
10 אָס־עַלְלָה־שְׁרֵי רַחֲעָן  
יִקְרָא אֱלֹהָה בְּקָלְעָתָה:  
11 אָוֹרָה אַתָּכָם בִּזְרָאָל  
אֲשֶׁר עַפְתָּלָה לֹא אַכְחָרָה:  
12 הַנוּ אָתָם בְּלָכְם חִוּוּם  
וְלֹפְתָה הַבְּלָדָלָה:  
13 זֶה חַלְקָקָרָם רְשָׁעָן | עַמְ־אָל  
וּמְלָלוֹת עֲרֵיָם מִשְׁעֵרִי יְחֻחוֹ:  
14 אֲסִידְרָבוֹ בְּנֵו לְמוֹתָרָב  
וְצָאָצָאוֹ לֹא יִשְׁבְעָדָלָתָם:  
15 שְׁרָדוֹרִיו בְּפֹותִים יִקְבָּרוּ  
וְאַלְמָנָתוֹ לֹא תִּבְכִּיָּה:  
16 אֲסִידְצָבָר בְּעָפָר בְּסָרָה  
וּכְתָמָר בְּכַיִן מִלְבָשָׁוֹת:  
17 בְּכַיִן וְצַעְקִים יִלְבָשָׁוֹ  
וּכְסָפָר בְּקָרָחָלָק:  
18 בְּנָה בָּעֵשׂ בִּירָנוֹ  
וּכְסָכָה עֲשָׂה נִצָּרָה:  
19 שְׁעָרָה יְשָׁבֵב וְלֹא נִאָסֵר  
עִינּוֹ פְּקָדָה וְאִינּוֹ:

## 27 Job again took up his theme and said:

2 By God who deprived me of justice!  
By Shaddai who has embittered my life!  
3 As long as there is life in me,  
And God's breath is in my nostrils,  
4 My lips will speak no wrong,  
Nor my tongue utter deceit.  
5 Far be it from me to say you are right;  
Until I die I will maintain my integrity.  
6 I persist in my righteousness and will not yield;  
7 <sup>a</sup>I shall be free of reproach<sup>a</sup> as long as I live.

7 May my enemy be as the wicked;  
My assailant, as the wrongdoer.  
8 For what hope has the impious man when he is cut down,  
When God takes away his life?  
9 Will God hear his cry  
When trouble comes upon him,  
10 When he seeks the favor of Shaddai,  
Calls upon God at all times?  
11 I will teach you what is in God's power,  
And what is with Shaddai I will not conceal.  
12 All of you have seen it,  
So why talk nonsense?  
13 This is the evil man's portion from God,  
The lot that the ruthless receive from Shaddai:  
14 Should he have many sons—they are marked for the  
sword;  
His descendants will never have their fill of bread;  
15 Those who survive him will be buried in a plague,  
And their widows will not weep;  
16 Should he pile up silver like dust,  
Lay up clothing like dirt—  
17 He may lay it up, but the righteous will wear it,  
And the innocent will share the silver.  
18 The house he built is like a bird's nest,  
Like the booth a watchman makes.  
19 He lies down, a rich man, with [his wealth] intact;  
When he opens his eyes it will be gone.

<sup>a-a</sup> Meaning of Heb. uncertain.

20 תִשְׁגַּנְיוּ בָּפִים בְּלֹהֶת  
 :לֵילָה גָּועֵב חֲטֹה סְפָה:  
 21 יְשַׁאֲגֹר קָרִים גָּוֶלֶד  
 חַח בְּאַתָּה:  
 22 וַיְשַׁעֲרֵהוּ מַפְּקַדְמָוָה:  
 רַשְׁלֵךְ אֲלֹי וְלֹא חַמּוֹל  
 מִרְיוֹן בְּרוּתָה יְבָחָה:  
 23 וַיְשַׁפְּקֵךְ פְּלִימָו בְּפִירָמו:  
 וַיְשַׁרְקֵךְ עַלְיוֹ מַפְּקַדְמָוָה:

כה  
 1 כִּי טַל לְכִסְף מַזְאָזָא  
 אָמְלָס לְזַהֲבָ נְזָקוֹו:  
 2 בְּרִיל מַעֲפָר יְקָח  
 וְאַבְּבָקָר יְצָוק נְרוּחָה:  
 3 גַּז | שָׁם לְחַשְׁקָה  
 וְלְכָלְדָּפְכָלָה תְּוָא חַזָּק:  
 אָבוֹן אֲפֵל צְלָמָמוֹת:  
 4 קְרִיז זְחִיל | מַעֲרָבָדָר  
 גְּנַשְׁבָּרִים מַוְרָרָגָל  
 דָּלוֹ בְּאַנְגָּשָׁנָעָו:  
 5 אַרְזָן בְּמִזְבֵּחַ יְצָאָלָחָם:  
 וְתַחַתְּהָה נְחַפֵּךְ בְּמַוְאָתָשׁ:  
 6 קְקֻומָּסְפִּיר אֲכָנָה  
 תַּעֲפָרָת זְהָב לוֹ:  
 7 גְּרוּבָלְאִירָעָו עַיטָּו:  
 וְלֹא שְׁאַפְתָּו עַין אָהָה:  
 8 קְאַדְמָרְיִיבָהוּ בְּבִירְשָׁבָע  
 לְאַדְעָה עַלְיוֹ שְׁלָל:  
 9 בְּחַלְמָשׁ שְׁלָחָנָרוֹ  
 הַפְּהָד מַפְּרָשָׁת הָרִים:  
 10 בְּצָרוֹתָה אֲלָרִים בְּקָעָנָי  
 וּכְלִידָּקָרָרָא תְּאָהָה שְׁעוֹן:  
 11 מַבְכֵי נְהָרוֹת חַבְשָׁ  
 וְתַחַלְקָה יְצָא אָוָרָה:  
 12 וְהַחֲכָמָה מְעִין חַפְצָא  
 וְאַרְדָּה מְקֻומָּבִינָה:  
 13 לְאַדְרָע אָנוֹשׁ עַרְכָּה  
 וְלֹא תְּהִקָּא בְּאַרְזָן רְהִיִּים:  
 14 תְּהִרְוָם אָמָר לֹא בְּדִיןָ  
 וְסִם אָמָר אָנוֹ עַמְּרִי:

20 Terror will overtake him like a flood;  
 A storm wind will make off with him by night.  
 21 The east wind carries him far away, and he is gone;  
 It sweeps him from his place.  
 22 Then it hurls itself at him without mercy;  
 He tries to escape from its force.  
 23 It claps its hands at him,  
 And whistles at him from its place.

## 28

There is a mine for silver,  
 And a place where gold is refined.  
 2 Iron is taken out of the earth,  
 And copper smelted from rock.  
 3 He sets bounds for darkness;  
 To every limit man probes,  
 To rocks in deepest darkness.  
 4 <sup>a</sup>They open up a shaft far from where men live,  
 [In places] forgotten by wayfarers,  
 Destitute of men, far removed.<sup>a</sup>  
 5 Earth, out of which food grows,  
 Is changed below as if into fire.  
 6 Its rocks are a place of sapphires;  
 It contains gold dust too.  
 7 No bird of prey knows the path to it;  
 The falcon's eye has not gazed upon it.  
 8 The proud beasts have not reached it;  
 The lion has not crossed it.  
 9 Man sets his hand against the flinty rock  
 And overturns mountains by the roots.  
 10 He carves out channels through rock;  
 His eyes behold every precious thing.  
 11 He dams up the sources of the streams  
 So that hidden things may be brought to light.  
 12 But where can wisdom be found;  
 Where is the place of understanding?  
 13 No man can set a value on it;  
 It cannot be found in the land of the living.  
 14 The Deep says, "It is not in me";  
 The Sea says, "I do not have it."

<sup>a-a</sup> Meaning of Heb. uncertain.

15 לֹא־וּפַעַן סָגֵר תְּחִמָּה  
 וְלֹא־סָקֵל בְּכֶסֶף מִזְרָחָה:  
 16 לֹא חֲסֵלָה בְּכֶחֶם אֲפָר  
 בְּשָׁהָם וְבָרָקָבִיר:  
 17 לֹא־עֲרָכָה גָּזֶב וְזָכוּכִית  
 וּזְמִירָתָה בְּלִידָה:  
 18 רְאַמּוֹת וְנִבְתַּשׁ לְאַיְצָר  
 וּמְשֻׁדָּחָה מִפְנִימָה:  
 19 לֹא־עֲרָכָה פְּשָׁרָת־בְּבָטָח  
 בְּכֶחֶם טָהָר לְאַסְלָה:  
 20 וְהַחֲמָה מְאוֹן תְּבוֹא  
 וְאַרְזָה מִקּוֹם בִּיהָה:  
 21 גְּנוּעַלְמָה קַשְׁעַן בְּלָדוֹ  
 וּמְשֻׁרָּפָה הַשְׁקִים נִסְתְּרָה:  
 22 אַבְּרוֹן גּוֹתָה אַמְרוֹ  
 בְּאַגְּוִינוֹ שְׁמַעַנוּ שְׁמַעַה:  
 23 אַלְהִים הַכּוֹן דְּרָבָה  
 וְהָאָה בְּרָע אַתְּמַקְמָה:  
 24 בְּיוֹהָרָא לְקַצּוֹת־הָאָרֶץ וּבִיט  
 קְחָתָה בְּלַהֲשִׁים וְרָאָה:  
 25 לְעַשּׂוֹת לְרוֹת מִשְׁלָךְ  
 וּלְמִסְמָךְ תְּבוֹא:  
 26 בְּעַשְׂתוֹ לְמִשְׁעָרָה תָּקָה  
 וּלְרַדְךָ לְחַיּוֹן קְלוֹת:  
 27 אָוּ רָאָה וּנְסִפְרָה  
 לְכָבֵנָה וּנְמִיחַקְרָה:  
 28 וְנָאָמָר לְאָרָם  
 בְּנוֹ וְיָרָאת אָרְדוֹן כִּיא חֲכָמָה  
 וּסְרָר מְרַעַב בִּיהָה:

כט  
 1 וְסַף אַיּוֹב שָׁאת מִשְׁלָלו וַיֹּאמֶר:  
 2 מָרִיתָנִי כִּרְחִיבָּרָם  
 בִּימֵי אַלְמָה יְשִׁמְרָנִי:  
 3 בְּהַלּוֹן בָּרוּ עַלְיָ רָאֵשׁ  
 4 אָאוֹן אַלְהָה חַשְׁקָה:  
 5 בְּאַשְׁר בְּיוֹתי בְּנֵי חֶרְשָׁבִי  
 6 בְּסֻדּוֹ אֱלֹהָה עַלְיָ אַהֲלִי:  
 7 בְּעֹור שְׂרֵי עַפְרוֹן  
 סְבִיבָתִי נְעָרִי:

15 It cannot be bartered for gold;  
 Silver cannot be paid out as its price.  
 16 The finest gold of Ophir cannot be weighed against it,  
 Nor precious onyx, nor sapphire.  
 17 Gold or glass cannot match its value,  
 Nor vessels of fine gold be exchanged for it.  
 18 Coral and crystal cannot be mentioned with it;  
 A pouch of wisdom is better than rubies.  
 19 Topaz from Nubia cannot match its value;  
 Pure gold cannot be weighed against it.

20 But whence does wisdom come?  
 Where is the place of understanding?  
 21 It is hidden from the eyes of all living,  
 Concealed from the fowl of heaven.  
 22 Abaddon and Death say,  
 "We have only a report of it."  
 23 God understands the way to it;  
 He knows its place;  
 24 For He sees to the ends of the earth,  
 Observes all that is beneath the heavens.  
 25 When He fixed the weight of the winds,  
 Set the measure of the waters;  
 26 When He made a rule for the rain  
 And a course for the thunderstorms,  
 27 Then He saw it and gauged it;  
 He measured it and probed it.  
 28 He said to man,  
 "See! Fear of the Lord is wisdom;  
 To shun evil is understanding."

29 Job again took up his theme and said:

2 O that I were as in months gone by,  
 In the days when God watched over me,  
 3 When His lamp shone over my head,  
 When I walked in the dark by its light,  
 4 When I was in my prime,  
 When God's company graced my tent,  
 5 When Shaddai was still with me,  
 When my lads surrounded me,

६ בְּרֹאֵז הַלְּכִי בְּחָמָה  
 וְצַוְרָעֶזְקָעֶפְרָוִי פְּלִינִיאַשְׁמוֹ:  
 ७ בְּגַעֲאוֹתָו שָׁעָר עַלְ-קַרְתָּה  
 קְרֻחוֹב אַכְזָן קְשָׁבִי:  
 ८ דְּעָנוֹ נְעָרִים וְנְחָאָרָו:  
 לְשָׁשִׁים קְמוֹ עַמְרוֹ:  
 ९ שָׁרִים עַצְרוֹ בְּמִלְּיָם:  
 רְכָב יְשָׁמוֹ לְפִיהָם:  
 १० קוֹל-גְּנִירִים נְחָבָאָו:  
 לְלַשׂוֹן לְהַכְּמָם דְּבָקָה:  
 ११ בַּי אָנוֹ שְׁמָעוֹ וְחַאֲשָׁרַנִּי:  
 וְעַזְוִן רְאֹהָה וְחַעֲנִינִי:  
 १२ קְרִידָאַמְלָת עַנִּי מְשָׁעָן:  
 תְּהָוָתָם וְלְאַדְעָרָת לֹא:  
 १३ בְּרִכְתָּא אַבְרָעָלְלָתָא:  
 וְלַבְּלַעֲלָמָה אַרְנָן:  
 १४ אַרְקָק לְכָשָׁתִי וְיַלְבָאָשִׁי:  
 בְּמַעְלָל יְצָרָרָק מְשָׁפְטִי:  
 १५ עַנְיָנִים גְּרוּחָי לְעֹזָר:  
 וּרְנוֹלִים לְפִסְחָה אָנוֹ:  
 १६ אָבָ אָנוֹכִי לְאַבְזָוִינִים:  
 וְבַבְּלְאַדְגָּעָתִי אַחֲקָרוֹת:  
 १७ אַשְׁבָּרָה מְמָלְעוֹת עַזְלָא:  
 וּמְשָׁנוֹו אַשְׁלִיךְ טָרָה:  
 १८ וְאָמָר עַסְ-קָנָן אַגְּנוֹ:  
 וּבְהָלָל אַרְבָּה נְמִימִים: לְאַמְרִי וּמְולָגָרָק  
 १९ שְׁרַשְׁ פְּתָחָה אַלְיָמִים:  
 גְּפָלְלָיְוִי בְּכָצְרִי:  
 २० בְּבָוְרִי חַרְשָׁ עַמְרִי:  
 גְּקַשְׁוִי בְּגַיְיִסְחָלִיף:  
 २१ לְלַ-שְׁקָעָו וְתָלוֹ:  
 וְהַרְמָו לְפָוּ עַצְחִי:  
 २२ אַחֲקִי בְּבָרִי לֹא יְשָׁנוֹ:  
 וְתָלְלִימָו הַפְּנִיפְמָלִחִי:  
 २३ וְיַחְלִי כְּפָנֵר לִי:  
 וְפִירָם פְּעָרוֹ לְמַלְקָהָתִו:  
 २४ אַשְׁתָּקָאַלְהָם לֹא יְאַמְּנוֹ:  
 אַוְרָפְנִי לֹא יְפִילָוֹ:  
 २५ אַבְתָּרָ דְּרָכָם וְאַשְׁבָּרָאָשָׁ

६ When my feet were bathed in cream,  
 And rocks poured out streams of oil for me.  
 ७ When I passed through the city gates  
 To take my seat in the square,  
 ८ Young men saw me and hid,  
 Elders rose and stood;  
 ९ Nobles held back their words;  
 They clapped their hands to their mouths.  
 १० The voices of princes were hushed;  
 Their tongues stuck to their palates.  
 ११ The ear that heard me acclaimed me;  
 The eye that saw, commended me.  
 १२ For I saved the poor man who cried out,  
 The orphan who had none to help him.  
 १३ I received the blessing of the wretched;  
 I gladdened the heart of the widow.  
 १४ I clothed myself in righteousness and it robed me;  
 Justice was my cloak and turban.  
 १५ I was eyes to the blind  
 And feet to the lame.  
 १६ I was a father to the needy,  
 And I looked into the case of the stranger.  
 १७ I broke the jaws of the wrongdoer,  
 And I wrested prey from his teeth.  
 १८ I thought I would end my days with my family,<sup>a</sup>  
 And <sup>b</sup>be as long-lived as the phoenix,<sup>b</sup>  
 १९ My roots reaching water,  
 And dew lying on my branches;  
 २० My vigor refreshed,  
 My bow ever new in my hand.  
 २१ Men would listen to me expectantly,  
 And wait for my counsel.  
 २२ After I spoke they had nothing to say;  
 My words were as drops [of dew] upon them.  
 २३ They waited for me as for rain,  
 For the late rain, their mouths open wide.  
 २४ When I smiled at them, they would not believe it;  
 They never expected<sup>c</sup> a sign of my favor.  
 २५ I decided their course and presided over them;

<sup>a</sup> Lit. "nest."

<sup>b-b</sup> Others "multiply days like sand."

<sup>c</sup> Taking yappilun as from pl; cf. Gen. 48.11.

וְאַשְׁכֹּן בָּמֶלֶךְ בְּגִדּוֹר  
בְּאֵשֶׁר אֲבָלִים יִנְחָם:

ל

וְעַפְתָּה וְשַׁחַקְוּ עַל־  
צְעִירִים מִפְנֵי לְקִימָם  
אֲשֶׁר־מְאַסְטֵר אֲבוֹתָם  
לְשִׁיחַת עַס־כְּלָרִי צָאוֹן:  
גַּם־בְּחַדְרֵיכֶם לְמַהְמָּלֵךְ:  
עַל־יְמֵנוּ אָכֵד כְּלָחֶךָ:  
בְּחַסְרָה וּבְכַפּוֹן גַּלְמָד  
הַעֲרָקִים צָהָה:  
אָכְלָשׁ שְׂוֹאָה וּמְשָׂאָה:  
הַקְּפָרִים מְלֹחָה עַל־שְׁדָה  
וּשְׁרַשְׁ רְחָקִים לְחַמָּם:  
מוֹרָנוּ יְהֻנָּשָׁה  
גַּרְישָׁוּ עַלְיָכוֹן כְּנָבֶבָה:  
בָּעֲרוֹזָה נְגָלִים לְשָׁבָן:  
חַרְיוֹן עַפְרָה וּבְכִיפָּתָה:  
גִּירְשָׁלָמָה יְמָנָקָה  
פָּתַח חָרָל יְסָפָחוֹ:  
בְּנִינְגָּבָל נְסָמָן בְּלִילָה  
נְבָאָי מְנָדָהָרָזָה:  
  
וְעַפְתָּה נְגִינִּים דִּינִיתָה  
וְאָהָר לְתָם לְמַלְלָה:  
חַעֲבוֹנוּ רְחַקְוּ מְגַיִּין  
וּמְפֻנוּ לְאַתְּחַשְּׁבָיו רַקָּה:  
קִידְרָוָן פְּתַח רְעַנְנָיִתִי  
וּרְצָוּ מְפַנֵּי שְׁלָחוֹ:  
עַל־יְמִיןָה פְּרַחַת יְקָנוֹמָה  
רְגָלִי שְׁלָחוֹ  
חַסְלוּ עַלְיָ אַרְקוֹת אַיִּם:  
נְחַטָּוּ נְטוּקָה  
לְהַחְווֹ יְעַלְוֹ לְאַעֲרָלָמוֹ: לְמַיִּין  
כְּפָרָץ רְתָבָן אַתָּה  
תְּחַחַת שָׁאָה הַחֲנִילָה:  
הַרְחָפֶד עַלְיָ בְּלָהָות  
תְּרֻרְתִּי בָּרוּתָה גַּרְבָּתִי

I lived like a king among his troops,  
Like one who consoles mourners.

30

But now those younger than I deride me,  
[Men] whose fathers I would have disdained to put among  
my sheep dogs.

2 What need have I of their strong hands?  
All their vigor<sup>a</sup> is gone.

3 Wasted from want and starvation,  
They flee to a parched land,  
To the gloom of desolate wasteland.

4 They pluck saltwort and wormwood;  
The roots of broom are their food.

5 Driven out <sup>a</sup>from society, <sup>a</sup>from  
They are cried at like a thief.

6 They live in the gullies of wadis,  
In holes in the ground, and in rocks,

7 Braying among the bushes,

Huddling among the nettles,  
8 Scoundrels, nobodies,  
Stricken from the earth.

9 Now I am the butt of their gibes;  
I have become a byword to them.

10 They abhor me; they keep their distance from me;  
They do not withhold spittle from my face.

11 Because God<sup>b</sup> has disarmed<sup>c</sup> and humbled me,  
They have thrown off restraint in my presence.

12 Mere striplings assail me at my right hand;  
They put me to flight;  
They build their roads for my ruin.

13 They tear up my path;  
They promote my fall,  
Although it does them no good.

14 They come as through a wide breach;  
They roll in <sup>a</sup>like raging billows.<sup>a</sup>

15 Terror tumbles upon me;  
It sweeps away my honor like the wind;

<sup>a</sup> Meaning of Heb. uncertain.

<sup>b</sup> Lit. "He."

<sup>c</sup> Lit. "loosened my [bow] string."

קְשֻׁב עֲבָרָה יִשְׁתַּחֲווִי :  
 וַיַּעֲלֵה עַל תְּשׁוֹפֶךָ נַפְשִׁךְ  
 יָאָזְנוּ יְמִינְךָ :  
 לְלִילָה אַצְמָא נִקְרָמָעֵל  
 וְעַרְלָא יַשְׁכְּבָוּ :  
 בְּרַבְבָּם יְתַחְפְּשֵׁל כְּבָשָׂךְ  
 בְּפִי בְּמִתְפִּי יָאָזְרָעִי :  
 הָרְנִי לְחַמְרָר :  
 אַהֲרָמְלָל בְּעַפְרָר אַפְרָר :

אַשְׁעָע אַלְדָּךְ וְלֹא הָעֲנִי :  
 עַמְרָחוֹ וְחַחְבָּנוֹ בֵּי :  
 חַחְפָּד לְאַכְּרָר לֵי :  
 בְּעַצְמָם בְּרוּךְ חַשְׁטָמָמִי :  
 חַשְׁאָנוֹ אַלְדוֹתָתְרָבָנִי  
 וּהַקְּנָנוֹתָתְרָבָנִי : שָׁהָיָה  
 בְּיִידְעָתוֹ מָמוֹת הַשְׁבָּנִי :  
 וּבָיתָה מַוְעֵד לְכָלְדָּיִן :  
 אָךְ לְאַדְבָּעַי יְלָחְדָּיִן :  
 אַסְמָדְלָא בְּכָרְיוֹת לְלַשְׁהָדִים :  
 עֲגָנָה נַפְשָׁל אַבְקָחָה :  
 בַּיּוֹם קָרוּיָה וּבָאַרְעָה :  
 וְאַחֲלָה לְאֹור וּבְאָאָפֶל :  
 בְּמַעַי דְּחַתּוֹ וּלְאַדְגָּמָה :  
 קְרָמָנִי יְמִידָעָנִי :  
 לְקָרָר הַלְּקָרָר בְּלָא חִפָּה :  
 קְמָתוֹ בְּקָרְבָּל אַשְׁעָע :  
 אָח הַנְּיעִי תְּחִנְמָם :  
 נַרְעָה לְבָנָות יְשָׁהָה :  
 עֲזָרָי שָׁרָר מַעַל :  
 וְעַמְּדִי תְּרָה מַעַיְתָרָב :  
 יוֹנִי לְאַבְלָל כְּנָרִי :  
 וְעַבְדִּי לְקָול בְּרִים : מִשְׁמָרָתָה

לָא

בְּבָרִית בְּרִתִּי לְעֵינִי :  
 וּמָה אַחֲבָנוּ עַל־דְּחוּלוֹה :  
 וּמָה | חַלְקָא אַלְוָתָה מַפְעָל :  
 וּנְחַלְתָּשְׁרִי מַקְרּוֹרִים :  
 חַלְאָדָר לְעַל :

My dignity<sup>d</sup> vanishes like a cloud.  
 16 So now my life runs out;  
 Days of misery have taken hold of me.  
 17 By night my bones feel gnawed;  
 My sinews never rest.  
 18 <sup>a</sup>With great effort I change clothing;  
 The neck of my tunic fits my waist.<sup>a</sup>  
 19 He regarded me as clay,  
 I have become like dust and ashes.

20 I cry out to You, but You do not answer me;  
 I wait, but You do [not] consider me.  
 21 You have become cruel to me;  
 With Your powerful hand You harass me.  
 22 You lift me up and mount me on the wind;  
 You make my courage melt.  
 23 I know You will bring me to death,  
 The house assigned for all the living.  
 24 <sup>a</sup>Surely He would not strike at a ruin  
 If, in calamity, one cried out to Him.<sup>a</sup>  
 25 Did I not weep for the unfortunate?  
 Did I not grieve for the needy?  
 26 I looked forward to good fortune, but evil came;  
 I hoped for light, but darkness came.  
 27 My bowels are in turmoil without respite;  
 Days of misery confront me.  
 28 I walk about in sunless gloom;  
 I rise in the assembly and cry out.  
 29 I have become a brother to jackals,  
 A companion to ostriches.  
 30 My skin, blackened, is peeling off me;  
 My bones are charred by the heat.  
 31 So my lyre is given over to mourning,  
 My pipe, to accompany weepers.

31

I have covenanted with my eyes  
 Not to gaze on a maiden.  
 2 What fate is decreed by God above?  
 What lot, by Shaddai in the heights?  
 3 Calamity is surely for the iniquitous;

<sup>d</sup> Heb. yeshu'athi taken as related to sho'a, "noble."

וְגַךְ לְפָעֵל אָנוּ:  
 הַלְאֵהוּ וְרֹאֶה דָּרְכֵינוּ  
 וְקַלְעֵרִי יַפְפּוּ:  
  
 אִם־הַלְכָתִי עַמְּדָשׁוֹ:  
 וַחֲשַׂעַל־מְרֻכָּה וְלָקָה:  
 תַּלְקְלִי בְּמְעֵנָה־אַדְךָ  
 וּוּרָעָלָה חַפְתִּי:  
 אִסְמְחַתָּה אַשְׁר־מֵעַתְּגָדָה  
 וְאַמְּרָעָזִי הַלְּבָדָלִי:  
 וְבַכְפִּי בְּכָקָמָוֹת:<sup>a</sup>  
 אָוּרָה וְאָחָר יָאָבָל  
 וְנָאָצָאָר יְשָׁרוֹן:  
 אִסְמְפָתָה קְבִּיבָה עַל־אַשָּׁה:  
 וְעַל־פָּתָח רְשִׁי אַרְבָּתוֹ:  
 תַּטְמַנַּע לְאַחֲר אַשְׁתִּי:  
 שְׁלִילָה יְכֻרְעָוָן אַתְּרוֹן:  
 בְּרִירָוָן זָהָב:  
 וּתְוָא עַזְן פְּלִילִים:<sup>b</sup> בְּמִקְנָה סְרוּם בְּלָמָד:  
 כִּי אָשָׁה יְהָא עַרְאָבָדָן תַּאֲכֵל  
 וְקַלְעֵרָאָרִי תַּשְׁרֵשׁ:  
 אִם־אַמְּמָס מְשֻׁפְט עַבְרִי וְאַמְּרִי:  
 בְּרַבְמָעָמָר:  
  
 וּמָה אָשָׁה קִידְוּם אַל  
 וּקְיוּרְפָּלָר פָּה אַשְׁבָּנוּ:  
 הַלְאֵבָבָטָן עַשְׂיו עַשְׂרוֹ  
 וּכְבָנוּ בְּרָחָם אַחֲר:  
  
 אִם־אַמְּנָעַ מַחְפִּץ דְּלִימָה:  
 וַיְעַנְּצָה אַלְמָנוּת אַכְלָה:  
 וְאַכְלָל פְּתִיעָה לְבָנִי:  
 וְלְאַ-אַכְלָל יְהָוָם מַמְּנָה:  
 כִּי מַשְׁוּרִי נְרַלְעִי כָּאָבָב  
 וּמְגַבְעַנוּ אַפְּנִי אַהֲרֹנה:  
  
 אִם־אַרְאָה אַוְבָּר מְבָלִי לְבָנָה  
 אַיְן בְּסָחוֹת לְאַבְנָין:<sup>c</sup>  
 אִם־לְאָבְרָכִי חַלְאָזָן:<sup>d</sup>  
 וּמַעַבְשָׁלִי יְחַקְמָם:

Misfortune, for the worker of mischief.

Surely He observes my ways,  
Takes account of my every step.

5 Have I walked with worthless men,  
Or my feet hurried to deceit?  
 6 Let Him weigh me on the scale of righteousness;  
Let God ascertain my integrity.  
 7 If my feet have strayed from their course,  
My heart followed after my eyes,  
And a stain sullied my hands,  
 8 May I sow, but another reap,  
May the growth of my field be uprooted!  
 9 If my heart was ravished by the wife of my neighbor,  
And I lay in wait at his door,  
 10 May my wife grind for another,  
May others kneel over her!  
 11 For that would have been debauchery,  
A criminal offense,  
 12 A fire burning down to Abaddon,  
Consuming the roots of all my increase.  
 13 Did I ever brush aside the case of my servants, man or  
maid,  
When they made a complaint against me?  
 14 What then should I do when God arises;  
When He calls me to account, what should I answer Him?  
 15 Did not He who made me in my mother's belly make  
him?  
 Did not One form us both in the womb?  
 16 Did I deny the poor their needs,  
Or let a<sup>a</sup> widow pine away,  
 17 By eating my food alone,  
The fatherless not eating of it also?  
 18 Why, from my youth he grew up with me as though I  
were his father;  
 Since I left my mother's womb I was her<sup>b</sup> guide.  
 19 I never saw an unclad wretch,  
A needy man without clothing,  
 20 Whose loins did not bless me  
As he warmed himself with the shearings of my sheep.

<sup>a</sup> Lit. "the eyes of a."

<sup>b</sup> Viz. the widow's.

21 אָסְ-הַנְּפָרִי עַל־יְתִים נֵי  
 קִידְאָרָה בְּשֶׁעָרָה עֲרוֹרִי:  
 22 בְּתַפִּי מִשְׁבָּחוֹת חָפִילִ  
 וְאָרוּשִׁי מִקְנָה תַּשְׁבָּר:  
 23 בְּיִפְתָּחָר אָלִיאָר אַל  
 וּמְאָרוֹה לְאָוּכָל:  
 24 אָסְ-שְׁמִיטִי זָהָב בְּסֶלִילִ  
 וְלִלְבָּחָם אַפְרָתִי מִבְטָחִי:  
 25 אָסְ-אַשְׁלָמָה בִּידְכָּבְדָלִ  
 וּבִכְבָּרָה מִצְאָה נֵי:  
 26 אָסְ-אַרְאָה אָוֹר בִּיְהָלִ  
 תָּרָח יִקְרָר הָלָד:  
 27 וְפַתְחָה בְּפַתְחָר לְבִי:  
 וְתַשְׁקֵךְ נָרִי לְפִי:  
 28 גָּסְ-הַזָּא עָנָן פְּלִילִ  
 קִידְבְּחָשָׁוִי לְאָל מְקֻשָּׁלִ  
 29 אָסְ-אַשְׁלָמָה בִּפְרִיד מִשְׁאָר  
 קְהֻנָּרָתִי בִּידְמַעָאָרָע:  
 30 וְלִאְ-תִּחְיֵי לְחַשָּׁא חָבִי  
 לְשָׂאָל אָלָה נְפָשָׁוִ  
 31 אָסְ-לְאָאָרוֹן קְנִי אֲהָלִ  
 קְרִידָנוֹן מְבָשָׁרוֹ לְאָנְשָׁבָע:  
 32 בְּחַזְזָן לְאַדְלִין גָּרִ  
 קְלָלוֹת לְאָרָח אַפְתָּחָ  
 33 אָסְ-כְּסִיזִי כָּאָרָם פְּצָעִ  
 לְטַבְנוֹן בְּחָבִי עָנוֹן:  
 34 בִּי אַעֲרוֹז וְהַמּוֹן רְבָה  
 וּבְוּדָמְשָׁבָחוֹת יְחָרָ  
 וְאָהָם לְאַדְעָא פְתָחָ  
 35 פִּי יְהוּדָי | שְׁמָעַ לִ  
 תָּו צְרִי שָׁדֵי יְעַנֵּי  
 וּסְפַר בְּלָב אִישׁ רִיקִי:  
 36 אָסְ-לְאָל עַל-סְכָמִי אַשְׁאָנוֹ  
 אַעֲנָרוֹת עֲטָרוֹת לִי:  
 37 מְסִפְרָ צָעָרִי אַיְרָנוֹ  
 בְּמוֹגָנִיר אַקְרָבָנוֹ:  
 38 אָסְ-עָלִי אַרְמָנוֹת חֹזָק  
 נְהָר חַלְמָיהּ יְבָנוֹן:

21 If I raised my hand against the fatherless,  
 Looking to my supporters in the gate,  
 22 May my arm drop off my shoulder;  
 My forearm break off <sup>c</sup>at the elbow.  
 23 For I am in dread of God-sent calamity;  
 I cannot bear His threat.  
 24 Did I put my reliance on gold,  
 Or regard fine gold as my bulwark?  
 25 Did I rejoice in my great wealth,  
 In having attained plenty?  
 26 If ever I saw the light shining,  
 The moon on its course in full glory,  
 27 And I secretly succumbed,  
 And my hand touched my mouth in a kiss,  
 28 That, too, would have been a criminal offense,  
 For I would have denied God above.  
 29 Did I rejoice over my enemy's misfortune?  
 Did I thrill because evil befell him?  
 30 I never let my mouth<sup>d</sup> sin  
 By wishing his death in a curse.  
 31 (Indeed, the men of my clan said,  
 "We would consume his flesh insatiably!"")  
 32 No sojourner spent the night in the open;  
 I opened my doors to the road.  
 33 Did I hide my transgressions like Adam,  
 Bury my wrongdoing in my bosom,  
 34 That I [now] fear the great multitude,  
 And am shattered by the contempt of families,  
 So that I keep silent and do not step outdoors?

35 O that I had someone to give me a hearing;  
 O that Shaddai would reply to my writ,  
 Or my accuser draw up a true bill!  
 36 I would carry it on my shoulder;  
 Tie it around me for a wreath.  
 37 I would give him an account of my steps,  
 Offer it as to a commander.

38 If my land cries out against me,  
 Its furrows weep together;

<sup>c</sup> Lit. "from its shaft," i.e. the humerus.

<sup>d</sup> Lit. "palate."

" אִם־דָּבָרָה אֲכַלְתִּי בְּלִיכְסֹף  
וְשָׁפֵשׂ בְּעַלְהָה הַפְּחֻחוֹ:  
וְחַחַת חֶפְתָּה וְצַאַתָּה  
וְתִּחְתַּדְשָׁעַרָה בְּאַשָּׁה "

לֹמֶד רַבְנִי אָנוּ:

לֹב  
וַיַּשְׁבַּתְנִי שְׁלֵתָה הָנָשִׁים הָאַלֵּה  
מְעֻנָּנוּת אַחֲרָאִים בַּי הָוָא צְרִיק  
בְּשִׁיעָרוֹ: וַחַר אָף | אַלְיָהוּ בּוֹר  
גְּרָכָאֵל הַבְּכוֹר מִמְשִׁפְחָה רַם בְּאִיּוֹב  
הַרְחָה אַטְפּוּ עַל־צְדָקָנוֹ נְשָׁוֹמָאָהִים:  
וּבְשִׁלְשָׁת רְעוּתָה אָפָוּ עַל אֲשֶׁר  
לְאַדְמָצָאוֹ מְעֻנָּה יְרָשָׁוֹ אַחֲר  
אָנוּבָן: וְאַלְיָהוּ חֶפְתָּה אַחֲרָאִים ישׁוֹמְשָׁוֹת  
בְּרוּכָּרִים בַּי זְקוּנִים־הַמְּפֻנָּה מְפֻנָּה  
לִמְמִים: וַיַּרְא אַלְיָהוּ בְּ אָנוֹ מְעֻנָּה  
בְּפִי שְׁלֵתָה הָנָשִׁים וַחַר אָפוֹ:

וְיַעַן | אַלְיהָא בְּגַרְכָּאֵל הַבְּכוֹר  
רַאֲקָר  
שְׁעִיר אָנָי לִמְמִים וְאַתָּם יְשִׁשָּׁם  
עַל־בָּנוֹ תְּחִלְתִּי וְאַיָּרָא |  
מְחֹזֶת דָּעֵי אַחֲכָם:  
אַסְפָּרָה יְמִים יְדָבָרָו:  
וְרַב פָּלוּס יְרַשְׁוֹ חַקְמָה:  
אָבוֹן וּוְתְּדִירָא בְּאַנוֹשׁ:  
תְּשִׁיחָה שְׁבִי תְּחִכָּים:  
לְאַדְמָצָם יְחַבְּרוּ:  
אַקְנוּמִים בְּכִינּוֹ מִשְׁפָט:  
לְכַבְּן אַמְרָתִי שְׁמַעְהָלִי:  
אַתָּה דָּעֵי אַפְּאָנִי:  
הַנּוֹ חַמְלָתוֹ | לְרַכְבָּרִלָּם:  
אָנוֹ שְׁדָרְבָּלִיטִים:  
עַרְתְּחַקְרָנוּ מְלִין:  
עַרְתְּכִים אַתְּבָנָנוּ:  
הַנּוֹ אָנוֹ אַמְרָנוּ מְכַמָּה:  
אַלְיָרָפְנוּ לְאַדְאָשָׁה:  
לְאַדְעָנָה אַלְיָ מְלִין:  
בְּאַמְרָרִילָם לֹא אָשְׁבָנָה:

<sup>39</sup> If I have eaten its produce without payment,  
And made its [rightful] owners despair,  
<sup>40</sup> May nettles grow there instead of wheat;  
Instead of barley, stinkweed!

The words of Job are at an end.

**32** These three men ceased replying to Job, for he considered himself right. <sup>2</sup> Then Elihu son of Barachel the Buzite, of the family of Ram, was angry—angry at Job because he thought himself right against God. <sup>3</sup> He was angry as well at his three friends, because they could not reply, but merely condemned Job. <sup>4</sup> Elihu waited out Job's speech, for they were all older than he. <sup>5</sup> But when Elihu saw that the three men had nothing to reply, he was angry.

**6** Then Elihu son of Barachel the Buzite said in reply:

I have but few years, while you are old;  
Therefore I was too awestruck and fearful  
To hold forth among you.  
<sup>7</sup> I thought, “Let age speak;  
Let advanced years declare wise things.”  
<sup>8</sup> But truly it is the spirit in men,  
The breath of Shaddai, that gives them understanding.  
<sup>9</sup> It is not the aged who are wise,  
The elders, who understand how to judge.  
<sup>10</sup> Therefore I say, “Listen to me;  
I also would hold forth.”  
<sup>11</sup> Here I have waited out your speeches,  
I have given ear to your insights,  
While you probed the issues;  
<sup>12</sup> But as I attended to you,  
I saw that none of you could argue with Job,  
Or offer replies to his statements.  
<sup>13</sup> I fear you will say, “We have found the wise course;  
God will defeat him, not man.”  
<sup>14</sup> He did not set out his case against me,  
Nor shall I use your reasons to reply to him.

יז חָתוֹ לְאַדְעָנוּ שׁוֹר  
 קְשֻׁרוּko מִתְמַמִּים:  
 יז הַתְּהִלָּיו כִּירְאָלָן יְהִבָּרוּ  
 כי עֲמֹדוֹ לְאַדְעָנוּ עֹור:  
 יז אַנְגָּה אֶפְאָנִי חַלְעָה  
 אַחֲרָה דַּעַי אֶפְאָנִי:  
 יז כִּי מְלֹתֵי מְלָלִים וְאַיְהָ  
 הַצִּילָנִי רָוח בְּמַנִּי:  
 יז וְעַה בְּטַנִּי בְּיַיְן לְאַדְקָמָה:  
 יז אַקְוֹתָה תְּרַשְּׁוּם בְּיַקְעָה:  
 יז אַזְרָבָה וּוּרְחוֹדָלִי:  
 יז אַפְקָחָח שְׁפָרָר וְאַעֲנָה:  
 יז אַלְיָא אַלְיָא פִּידָּאִישׁ:  
 יז וְאַלְיָא אַלְיָם לְאַכְנָה:  
 יז כִּי לֹא בְּעַתִּי אַכְנָה  
 בְּקַמְעַט שְׁאָנִי עָשָׂוֹ:

15 They have been broken and can no longer reply;  
 Words fail them.  
 16 I have waited till they stopped speaking,  
 Till they ended and no longer replied.  
 17 Now I also would have my say;  
 I too would like to hold forth,  
 18 For I am full of words;  
 The wind in my belly presses me.  
 19 My belly is like wine not yet opened,  
 Like jugs of new wine ready to burst.  
 20 Let me speak, then, and get relief;  
 Let me open my lips and reply.  
 21 I would not show regard for any man,  
 Or temper my speech for anyone's sake;  
 22 For I do not know how to temper my speech—  
 My Maker would soon carry me off!

ל  
 י אַוְלָם שְׁמַעְנָא אַיּוֹב מַלְךָ  
 יכָּלְךָ בָּרִי הַאֲזָהָה:  
 יז הַהָּדָא פְּתַחְרִי פִּי  
 דְּבָרָה לְשָׁוֹן בְּחִקָּה:  
 יז שְׁדָרְלָבִי אֶפְרָאִימִי  
 וְנַעֲשָׂה שְׁפָטוּ בְּרוּר מְלָלוֹ:  
 יז רְחִיךְ-אַל עַזְנָנִי  
 וְנוֹשָׁמָה שְׁרֵי חַחְנָי:  
 יז אַסְ-תּוֹקֵל הַשְׁבָּנִי  
 עַרְכָּה לְפִי הַחֲיאָה:  
 יז הַנְּדָאָנִי בְּפִידָּה לְאַלְיָא  
 בְּתַחְפָּר קְרַעְתָּו נְמַדְּאָנִי:  
 יז הַנָּה אַיְמָרוּ לְאַחֲתָה  
 אַבְכְּפִי עַלְיהָ לְאַדְכָּבָר:

יז אַדְ אַמְרָתָה בְּאָנִי  
 בְּקוֹל מְלִוִּי אַמְבָעָה:  
 יז זֶה אַנְיִי בְּלִילְיִ-פְּשָׁע  
 טַרְחָא אַגְּבָה וְלֹא עַזְלָי: אַיּוֹב  
 יז קוֹנוֹאָות טַלִּי מְמַאָה  
 יז חַשְׁבָּנוּ לְאוֹבָלָו:  
 יז לְאַסְ בְּפִרְגּוֹלָי:  
 יז אַפְּמָד בְּלִילְיִ-אַרְחָה:

8 Indeed, you have stated in my hearing,  
 I heard the words spoken,  
 9 "I am guiltless, free from transgression;  
 I am innocent, without iniquity.  
 10 But He finds reasons to oppose me,  
 Considers me His enemy.  
 11 He puts my feet in stocks,  
 Watches all my ways."

לְאַיּוֹב מִלְּוָא כְּתָבָה

12 **הוּא אַחֲרָךְ תֹּעַנְגֵּנָה**  
 כִּי־דָּרְבָּה אֶלְלוֹתָ מְנוּנָה:  
 13 **אָרוּעַ אַלְיוֹן רִבְּרָבוֹ**  
 כִּי־כָּל־דָּקְרֵיו לֹא יַעֲנֵה:  
 14 **כִּי־בְּאַחֲתָ נִדְּרָא־אָלָל**  
 וְכָשְׁפָטָם לֹא שָׂרָה:  
 15 **כְּחַלּוֹם | חֹזֵן לִילָה**  
 בְּנִינְלָלָתָךְ הַרְדָקָה עַל־אָנָשִׁים  
 בְּהַנְגָנּוֹתָ עַלְיָמָשָׁבָב:  
 16 **אָזְנָה גָּנוּ אַנוּ אָנָשִׁים**  
 וּבְמַסְגָּטָם יְחִתָּם:  
 17 **לְלִחְסָרָא אָגָם מַעֲשָׂה**  
 וּנְהָ מַגְבָּר וְבִזָּה:  
 18 **יְחִישָׁק גַּפְשׁוֹ מִנְיָשָׁרָה**  
 לְהַיּוֹן מַעֲבָר בְּשָׁלָחָ:  
 19 **וְהַזְכָּר בָּמְבָאָב עַל־מַטְבָּבוֹ**  
 וּרְיָב אַצְפָּנוֹ אָכוֹן: וְגַם  
 20 **חוֹמָתוֹ חִזְוֹן לְאָמָן**  
 וּנְבָשָׁוֹ מַאֲכָל אָמָרָ:  
 21 **יְכָל פְּשָׁרוֹ מַרְאָה**  
 שְׁפִי עַצְמָתוֹ לְשָׁחָת וּפְשָׁוֹ:  
 22 **וְתַקְרֵב לְמַמְתִּים**  
 חִזְיוֹן לְמַמְתִּים:  
 23 **אָסְרִישׁ עַלְוֹו | מַלְאָךְ**  
 מַלְיָץ אַתָּר מַנְיָא־אָלָדָ  
 לְהַנִּיר לְאָדָם יְשָׁרוֹ:  
 24 **וְחִנּוֹן וְאָמֵר**  
 פָּרָעָה מִרְדָת שְׁתָה  
 אַצְאָרִי בְּפָרָר:  
 25 **רְמַפְפָשָׁבְשָׁרוֹ מַעֲנָר**  
 שְׁבָב לִיקְיָן עַלְמָרוֹו:  
 26 **וְעַתָּר אַלְלָה | וְיַרְצָהוֹ**  
 וְרָא פָרוֹ בְּחֻרְעָה  
 וְשָׁבָב לְאַנוֹשׁ צְרָקָהוֹ:  
 27 **וְלֹשֶׁן | עַל־אָגָשָׁם נְאָמָר**  
 חָטָאתִי וְשָׁרַקְעָוִיתִי  
 וְלֹא־שָׁחָה לִי:  
 28 **פָּרָה גַּנְפָּשׁ מַעֲבָר בְּשָׁחָת**  
 תְּהִתָּאָבָרְ פְּרָאָה: קוֹיָה

בְּדִבְרָה וּבְגָבְרָה רְבָרָה

12 In this you are not right;  
 I will answer you: God is greater than any man.  
 13 Why do you complain against Him  
 That He does not reply to any of man's charges?  
 14 For God speaks <sup>a</sup>time and again<sup>a</sup>—  
 —Though man does not perceive it—  
 15 In a dream, a night vision,  
 When deep sleep falls on men,  
 While they slumber on their beds.  
 16 Then He opens men's understanding,  
 And by disciplining them leaves His signature  
 17 To turn man away from an action,  
 To suppress pride in man.  
 18 He spares him from the Pit,  
 His person, from perishing by the sword.  
 19 He is reproved by pains on his bed,  
 And the trembling in his bones is constant.  
 20 He detests food;  
 Fine food [is repulsive] to him.  
 21 His flesh wastes away till it cannot be seen,  
 And his bones are rubbed away till they are invisible.  
 22 He comes close to the Pit,  
 His life [verges] on death.  
 23 If he has a representative,  
 One advocate against a thousand  
 To declare the man's uprightness,  
 24 Then He has mercy on him and decrees,  
 "Redeem him from descending to the Pit,  
 For I have obtained his ransom;  
 25 Let his flesh be healthier<sup>b</sup> than in his youth;  
 Let him return to his younger days."  
 26 He prays to God and is accepted by Him;  
 He enters His presence with shouts of joy,  
 For He requites a man for his righteousness.  
 27 He<sup>c</sup> declares<sup>b</sup> to men,  
 "I have sinned; I have perverted what was right;  
 But I was not paid back for it."  
 28 He redeemed <sup>d</sup>him from passing into the Pit;  
 He<sup>d</sup> will enjoy the light.

<sup>a-a</sup> Lit. "once . . . twice."

<sup>b</sup> Meaning of Heb. uncertain.

<sup>c</sup> I.e. the wicked

<sup>d-d</sup> Or, with kethib, "me . . . I."

**בָּרוּךְלְאָלָה יַפְעַל־אָלָה  
שְׁמָמִים שְׁלֹשׁ עַסְדָּגָר :**  
**לְהַשְׁבֵּן גְּבוּשׁ מִינְדָּחָת :**  
**לְאוֹר בָּאָרֶר הַחַיִּים :**

**לְהַקְשֵׁב אַיּוֹב שְׁמַעַל־לְלָלָה  
הַחֲוֹשׁ אָנוּבָר :**  
**אַסְדִּישׁ־מְלֹוָן בְּשָׁבָנו :**  
**רְבָר בְּיִדְחָפָצִי צְדָקָה :**  
**אַסְדִּיאָנוֹתָה שְׁמַעַל־לְלָלָה :**  
**נְחַרְשׁ אַאֲלָפָה חַכְמָה :**

**לְדָבָר :**  
**וַיַּעֲשֵׂה אֱלֹהִים וְיֹאמְרָה :**

**שְׁמַעַו חַכְמִים מְלָלִי :**  
**וְרַעֲם בְּהָאָנוֹ לְלָלָה :**  
**כִּירְאָנוֹ מְלֹוָן חַבְחוֹ :**  
**לְזָה וּמְעֻם לְאַכְלָה :**  
**מְשֻׁפְט נְבָחרָה דָּלָנוֹ :**  
**גְּרַעַת בְּגִינְעַת מְהֻדּוֹבָה :**  
**כִּירְאָנוֹ אַיּוֹב אַצְּרָקָה** שְׁבָתָה  
**: וְאֶל הַסִּיר מְשֻׁפְטָה :**  
**עַל־מְשֻׁפְטָה אַכְבָּה :**  
**אָנוֹשׁ חַצְיָה כְּלִי־פְּשָׁע :**  
**מִינְגָּבָר בָּאָנוֹב :**  
**וְשַׁחַד־לָעֵן כְּפָקִים :**  
**וְאֶרְחָה לְחַבְרָה עַס־פְּעָלָה אָנוֹ :**  
**וְלִלְכָת עַס־דִּאָשָׁד־רְשָׁע :**  
**כִּירְאָנוֹ לְאֵיסְכָּנְבָר :**  
**בְּרַצְחוֹ עַס־אַלְקָהִים :**

**לְבָנָן | אָנוֹשׁ לְבָב שְׁמַעוֹ לְלָלָה**  
**חַלְלָה לְאָלָל מְרַשָּׁע :**  
**וְשַׁעַר מְעֻנָּל :**  
**כִּי פְּעַל אָרָם שְׁלֹמָדָלוֹ :**  
**וּבְאָרֶח אַיִשׁ תְּמַצְאָנוֹ :**  
**אָפָּר־אַקְנוֹם אָל לְאַדְיָרְשָׁע :**  
**וְשַׁעַר לְאַדְעָנוֹתָה מְשֻׁפְטָה :**  
**מִינְפְּקָר עַלְיוֹ אַרְצָה :**  
**וּמַיְשָׁם חַבְלָה כְּלָה :**

**29 Truly, God does all these things  
Two, three times to a man,  
30 To bring him back from the Pit,  
That he may bask in the light of life.**

**31 Pay heed, Job, and hear me;  
Be still, and I will speak;  
32 If you have what to say, answer me;  
Speak, for I am eager to vindicate you.  
33 But if not, you listen to me;  
Be still, and I will teach you wisdom.**

**34 Elihu said in reply:**

**2 Listen, O wise men, to my words;  
You learned, give ear to me.  
3 For the ear tests arguments  
As the palate tastes food.  
4 Let us decide for ourselves what is just;  
Let us know among ourselves what is good.  
5 For Job has said, “I am right;  
God has deprived me of justice.  
6 I declare the judgment against me false;  
My arrow-wound is deadly, though I am free from transgression.”  
7 What man is like Job,  
Who drinks mockery like water;  
8 Who makes common cause with evildoers,  
And goes with wicked men?  
9 For he says, “Man gains nothing  
When he is in God’s favor.”**

**10 Therefore, men of understanding, listen to me;  
Wickedness be far from God,  
Wrongdoing, from Shaddai!  
11 For He pays a man according to his actions,  
And provides for him according to his conduct;  
12 For God surely does not act wickedly;  
Shaddai does not pervert justice.  
13 Who placed the earth in His charge?  
Who ordered the entire world?**

14 אָמַדְעִים אֲלֹיו לְבוֹ יְמִינֵי יִשְׁבֶּה תְּמִימִים כְּ  
רוֹזֶה נָשְׁקָחוּ אֲלֹיו נָאָסֶף:  
15 וַיַּנִּיעַ בְּלִבְנֵר יְחִיד  
וְאֶתְרָם עַל-עַפְרֵי יְשֻׁוב:

16 וְאָסְדְּכִינָה שְׁמַעְדְּזָאת  
הָאָזִינה לְקֹל מָלֵי:  
17 הָאָרֶף שׂוֹאָן מִשְׁפָט חַבּוֹשׁ:  
וְאָסְדְּצִירִק בְּבִירָהָרֶשׁ:  
18 הָאָמֵר לְמַלְךָ בְּלִיעֵל  
רְשָׁעָן אַלְגְּנוּבִים:  
19 אָסְדְּ לְאַדְנָתָא | פְּנֵי שָׁרִים  
וְלֹא גְּבָרָה שָׁעַל פְּנֵי-דָּל  
קְיֻדָּמָשָׁה וְרוֹיו בְּלָם:  
20 בְּגַע | בְּגַרְוָה וְחַזְוֹת לְלָהָה  
גַּעַשׂ עַם וְעַבְרוֹ  
וְסִירְוּ אָבִיר לְאַבְיר:  
21 בְּיִדְעָתוֹ עַל-דָּרְכִּי-אִישׁ  
וּבְלִצְעָדוֹ יְרָאָה:  
22 אָזְרָחָד וְזָנוֹן צְלָמוֹת  
לְהַסְּחָרָה שָׁם פְּעָלָי אָנוֹ:  
23 בַּי לְאַעֲלָאִישׁ יְשָׁם עֹוד  
לְחַלְדָּךְ אַל-אַל בְּמִשְׁפָט:  
24 בְּרַע פְּבִירִים לְאַדְחָקָר  
וּשְׁמַדְרָחָלִים תְּחִיקָם:  
25 לְבָנוֹ יְבִיר מַשְׁבְּרִים  
וְהַפְּרָלָה לְלִילָה וְרַקְבָּאוֹ:  
26 פְּחַת-דְּרַשְׁעִים סְפָקָם  
בְּמַקּוֹם רָאִים:  
27 אֲשֶׁר עַל-לְבוֹ פָּרוּ מַאֲחָרָיו  
וּבְלִדְרָחָיו לְאַל הַשְּׁכִילָיו:  
28 לְהַכְּבִיא עַלְיוֹ אַעֲקָת-הַגָּל  
וְאַעֲקָת עֲנִים יְקַמָּעַ  
29 וְהַאֲזָלָת | וְמי רַבְשָׁע  
וְסִטְרָה בְּנִים וְמי יְשָׁרְנוֹ  
30 עַל-דָּגָן עַל-אַרְם יְחִיד  
מְפַלְּךְ אַרְם תְּנִפְתָּח  
מְפַקְדָּשׁ עַם:  
31 בַּי אַל-אַל הָאָמֵר וְשָׁאָחֵת  
לֹא אֲחָבֵל:  
32 בְּלָעֵדָי אַחֲתָה אַתָּה הָרָנִי  
אָסְדְּעַל פְּעַלְתִּי לֹא אָסִיקָה:

14 If He but intends it,  
He can call back His spirit and breath;  
15 All flesh would at once expire,  
And mankind return to dust.

16 If you would understand, listen to this;  
Give ear to what I say.  
17 Would one who hates justice govern?  
Would you condemn the Just Mighty One?  
18 Would you call a king a scoundrel,  
Great men, wicked?  
19 He is not partial to princes;  
The noble are not preferred to the wretched;  
For all of them are the work of His hands.  
20 Some die suddenly in the middle of the night;  
People are in turmoil and pass on;  
Even great men are removed—not by human hands.  
21 For His eyes are upon a man's ways;  
He observes his every step.  
22 Neither darkness nor gloom offer  
A hiding-place for evildoers.  
23 He has no set time for man  
To appear before God in judgment.  
24 He shatters mighty men without number  
And sets others in their place.  
25 Truly, He knows their deeds;  
Night is over, and they are crushed.  
26 He strikes them down with the wicked  
Where people can see,  
27 Because they have been disloyal to Him  
And not understood any of His ways;  
28 Thus He lets the cry of the poor come before Him;  
He listens to the cry of the needy.  
29 When He is silent, who will condemn?  
If He hides His face, who will see Him,  
Be it nation or man?  
30 The impious men rule no more,  
Nor do those who ensnare the people.  
31 Has he said to God,  
“I will bear [my punishment] and offend no more.”  
32 What I cannot see You teach me.  
If I have done iniquity, I shall not do so again”?

<sup>33</sup> המעהמְך ישללְך | כוּרָם אַסְתָּה  
כִּי־אֲתָּה תְּבֹרֵר לֵא־אָנָּי  
וְהַדִּינָּת רַבְּרָ:

<sup>34</sup> אָנָּשׁ לְבָב יָמְרוּ לֵי  
וּכְרַתְּכֶם שְׂמֻעָלִי:

<sup>35</sup> אַיּוֹב לְאַבְרָעָה וּרְאֵד:  
וּרְבָּרְיוֹ לֹא בְּחַקְבֵּילִי:

<sup>36</sup> אַבְּיִי קְבָּתָן אַיּוֹב עַוְרָגָתָה  
עַל־חַשְׁבָּת בְּאָנָּשׁ־אָנוֹ:

<sup>37</sup> כִּי־סִירְפָּר עַל־חַטָּאתָהוּ פָּשָׁע  
בְּגִינְעָנוּ יִסְפּוּךְ  
וּרְבָּבָ אַפְּגָנוּ לֹאָלָל:

לה  
וְעַזְנָן אַלְיָהוּ וְאָמֵר: כְּמַה לְלָבָב

<sup>2</sup> הַזֹּאת חַבְכָת לְמַשְׁפָּט  
אָמְרָת צָדְקִי מְאָלָל:  
<sup>3</sup> כִּי־הַלְאָמֵר מִה־צִבְאָה לְבָבָךְ  
מַה אָעֵל מִחְטָאתְךָ:  
<sup>4</sup> אַנְיָא אַשְׁבָּתָה מְלִוָּתְךָ:  
וְאַתְּדָרְנָה עַפְדָּךָ:  
<sup>5</sup> רַבְּתָם שְׁקָלָם גָּבוֹר מִפְּנָה:  
חַשְׁוֹר שְׁקָלָם גָּבוֹר מִפְּנָה:  
<sup>6</sup> אַסְדָּחָתָךְ מִהְדָּחָפָעָלָלָךְ:  
וּרְבָּבָ פְּשָׁעָה מִהְדָּקָעָה־דָּלָלָךְ:

<sup>7</sup> אַסְדָּחָקָף מִהְדָּחָנוֹלָל  
אוֹד־מִהְדָּמִירָךְ יְקָחָ:

<sup>8</sup> לְאִישׁ־קָטוֹן רִשְׁעָךְ  
וְלִבְרָאָם צָרָקָתָךְ:

<sup>9</sup> מְרוֹב עַשְׂגָּרִים וְעַזְיקָוּ  
שְׁשַׁעַם מִזְרָעַת רְבִים:

<sup>10</sup> וְלֹא־אָמֵר אֲתָּה אֶלְוָה עַשְׁתָּה:  
נָתָן מְוֹרָת בְּלִילָה:

<sup>11</sup> מְלַפְּנוּ מִבְּהִכּוֹת אָרֶץ  
וּמְעוֹרֵף הַשְׁמִים יְחַבְּנוּ:

<sup>12</sup> שָׁם יִצְעָקוּ וְלֹא יִעָּנוּ

<sup>33</sup> Should He requite as you see fit?  
But you have despised [Him]!  
You must decide, not I;  
Speak what you know.

<sup>34</sup> Men of understanding say to me,  
Wise men who hear me,

<sup>35</sup> "Job does not speak with knowledge;  
His words lack understanding."

<sup>36</sup> Would that Job were tried to the limit  
For answers which befit sinful men.

<sup>37</sup> He adds to his sin;  
He increases his transgression among us;  
He multiplies his statements against God.

35 Elihu said in reply:

<sup>2</sup> Do you think it just  
To say, "I am right against God"?

<sup>3</sup> If you ask how it benefits you,  
"What have I gained from not sinning?"

<sup>4</sup> I shall give you a reply,  
You, along with your friends.

<sup>5</sup> Behold the heavens and see;  
Look at the skies high above you.

<sup>6</sup> If you sin, what do you do to Him?  
If your transgressions are many,  
How do you affect Him?

<sup>7</sup> If you are righteous,  
What do you give Him;  
What does He receive from your hand?

<sup>8</sup> Your wickedness affects men like yourself;  
Your righteousness, mortals.

<sup>9</sup> Because of contention the oppressed cry out;  
They shout because of the power of the great.

<sup>10</sup> But none says, "Where is my God, my Maker,  
Who gives strength in the night;

<sup>11</sup> Who gives us more knowledge than the beasts of the  
earth,  
Makes us wiser than the birds of the sky?"

<sup>12</sup> Then they cry out, but He does not respond

מִפְנֵי גָּאוֹן רָעִים:  
 אֲדָשׁוֹא לְאַדְשָׁמָע וְאֶל  
 שָׂבֵר לֹא תַּשְׁרֵה:  
 אָף בִּירְתָּמָר לֹא תַּשְׁרֵה  
 דָּיו לְפָנוֹ וְתוֹהַלְלָל לֹו:  
 וְעַזְהָ בִּידָּאוֹן פְּקָר אָפָוּ  
 וְלְאַדְגָּע בְּפֶשׁ מָאָר:  
 וְאַיּוֹב הַבָּל יְפָאָה-פָּרוֹ  
 בְּכָלִילָה מְלִין יְכָרֹב:

לו  
 וְעַסְפָּא לְלִידָּא נְאָמָר:  
 בְּקַטְרָדְלִי זְעִיר וְאַחֲרָה:  
 בְּיִידָּעָר לְאַלְוָהָם מְלִים:  
 אֲשֶׁר דָּעַי לְמִרְחָוק  
 וְלְפָעֵלִי אַחֲרָצָדָק:  
 כִּי-אָנוּם לְאַשְׁקָר מְלָאָל:  
 חַמְפִים דְּעֻות עַמְדָה:  
 הַזָּאָל בְּבָיר וְלֹא יְמַאָס  
 בְּבָיר בְּחַלְבָּב:  
 לְאַדְיָהָה דְּשָׁעַ  
 וּמְשָׁפֵט עַזְיָם תְּבוּן:  
 לְאַיְגָרָע מַזְדִּיק שְׁנִיעָר  
 וְאַתְּמַלְכָם לְפָסָא  
 וְנִשְׁבָּבָם לְצָהָה וְזָהָב:  
 וְאַסְמָאָסָרָם בְּזָקִים  
 אַלְכָדוּ בְּחַבְלָעָנִי:  
 וְעַד לְחַם פְּגָלָם  
 וּפְשָׁעָתָם קִי תַּגְּבָרוּ:  
 וְנִינְאָזָם לְמוֹסָר  
 וְאָמָר בִּירְשָׁבָון מְאָזָן:  
 אַסְמִישָׁמָעוּ וְעַבְדָּו  
 יְכָלָי וּמִרְאָס בְּטָבוֹ  
 שְׁאַלְיָם בְּגַעֲקִים:  
 וְאַסְמָלָא יְשָׁמָעוּ בְּשָׁלָח יְעַבְּרוּ  
 רְגַנְעָו בְּקָלִי דְּעַתָּה:

Because of the arrogance of evil men.  
 Surely it is false that God does not listen,  
 That Shaddai does not take note of it.  
 Though you say, "You do not take note of it,"  
 The case is before Him;  
 So wait for Him.  
 a-But since now it does not seem so,  
 He vents his anger;  
 He does not realize that it may be long drawn out.<sup>a</sup>  
 Hence Job mouths empty words,  
 And piles up words without knowledge.

## 36 Then Elihu spoke once more.

2 Wait a little and let me hold forth;  
 There is still more to say for God.  
 3 I will make my opinions widely known;  
 I will justify my Maker.  
 4 In truth, my words are not false;  
 A man of sound opinions is before you.  
 5 See, God is mighty; He is not contemptuous;  
 He is mighty in strength and mind.  
 6 He does not let the wicked live;  
 He grants justice to the lowly.  
 7 He does not withdraw His eyes from the righteous;  
 With kings on thrones  
 He seats them forever, and they are exalted.  
 8 If they are bound in shackles  
 And caught in trammels of affliction,  
 9 He is declaring to them what they have done,  
 And that their transgressions are excessive;  
 10 He is opening their understanding by discipline,  
 And ordering them back from mischief.  
 11 If they will serve obediently,  
 They shall spend their days in happiness,  
 Their years in delight.  
 12 But if they are not obedient,  
 They shall perish by the sword,  
 Die for lack of understanding.

<sup>a</sup> Meaning of Heb. uncertain.

י וְחַגְבִּידָב יְשֻׁמוּ אָרֶךְ  
 לֹא טָעוּ עִי אָסְרָם:  
 י� תְּהִלָּת בְּגִעֲרָנְפָתָם:  
 יֵלְלָתָם בְּקָרְשָׁם:  
 יֵתְלִיזָעִי בְּעָנוֹן:  
 תְּגַלְבְּלָמָז אָזָם:  
 יַאֲרֵב בְּסָפִתָּה | מִפְּרִיאָר  
 רְחַב לְאַדְמָעָק תְּחִתָּה:  
 גַּתְחַת שְׁלֹמָנָה פְּלָלָא בְּשָׂא:  
 יַרְוָרְשָׁע מְלָאָת:  
 דִּין וּמְשֻׁפְט חַמְכָבָה:  
 יְקִידָהָה פְּרִידִיסְרָה בְּמַפְּקָח:  
 וּרְבָבָר אַלְמָטָה:  
 יְהִינָּעָד שְׁטוֹתָה לְאַבָּאָר  
 וְכָל מְאַמְצִיכָה:  
 יְאַלְהָשָׁאָף הַלִּילָה:  
 לְשָׁלוֹחָ עַמִּים פְּחָסָם:  
 יְחַקְרָר אַלְחַפְוּ אַלְאָן:  
 כִּי עַל־זָהָב חַרְתָּתָמָנוּ:  
 יְדוֹרָאָל יְעַזְבָּב בְּכָבוֹ  
 כּוֹכְבָהוּ מוֹרָה:  
 יְמִירְפָּחָר עַלְלָיו דְּרָבָה:  
 וּמִירְאָמָר פְּעַלְלָת עַלְלָה:  
 יְזָרָר קִידְחָשָׁאָר פְּעָלָו:  
 אַלְשָׁרָרָנוּ אַאֲשָׁם:  
 יְכָלָאָרָם חַזְוָדָבוֹ  
 אַנְשָׁבְּיִת מְרָחָקָה:  
 יְדוֹרָאָל שְׁזָאָר וְלָא נְדָע:  
 קְסָפָר שְׁזָוִי וְלָא־חַבָּר:  
 יְבִי גְּגָעָנְטְפִידָמִים:  
 יְזָקוּ קְפָר לְאָרוֹן:  
 יְאַשְׁר זָיוָלוּ שְׁחָקִים:  
 יְרָעָפָר עַלְיָן | אֲדָם רְבָה:  
 יְאָרָפָר אַסְמְבָנִין פְּרָרְשָׁעָב  
 תְּשָׁאָהָה סְכָחוֹ:  
 יְהִרְפָּעָת עַלְלָיו אָוָרָה:  
 שְׁלָרָשָׁה הַסְּבָבָה:  
 יְבִידָבָם יְבִרְרָוּ עַפְתִּים:  
 יְתִיר־אָכָל לְפָמְבָרָה:  
 יְעַלְלָדָבִים פְּפָרְדָאָר  
 וְיָצָעָלָה בְּמַפְּגִיעָה:

יְגַבְּרִידָב יְשֻׁמוּ אָרֶךְ  
 They do not cry for help when He afflicts them.  
 יְתִיר־אָכָל לְפָמְבָרָה  
 They die in their youth;  
 [Expire] among the depraved.  
 יְעַלְלָדָבִים פְּפָרְדָאָר  
 He rescues the lowly from their affliction,  
 And opens their understanding through distress.  
 יְבִידָבָם יְבִרְרָוּ עַפְתִּים  
 Indeed, He draws you away from the brink of distress  
 To a broad place where there is no constraint;  
 Your table is laid out with rich food.  
 יְתִיר־אָכָל לְפָמְבָרָה  
 Though you are obsessed with the case of the wicked,  
 The justice of the case will be upheld.  
 יְעַלְלָדָבִים פְּפָרְדָאָר  
 Let anger at his affluence not mislead you;  
 Let much bribery not turn you aside.  
 יְבִידָבָם יְבִרְרָוּ עַפְתִּים  
 a-Will your limitless wealth avail you,<sup>a</sup>  
 All your powerful efforts?  
 יְבִידָבָם יְבִרְרָוּ עַפְתִּים  
 Do not long for the night  
 When peoples vanish where they are.  
 יְבִידָבָם יְבִרְרָוּ עַפְתִּים  
 Beware! Do not turn to mischief,  
 Because of which you have been tried by affliction.  
 יְבִידָבָם יְבִרְרָוּ עַפְתִּים  
 See, God is beyond reach in His power;  
 Who governs like Him?  
 יְבִידָבָם יְבִרְרָוּ עַפְתִּים  
 Who ever reproached Him for His conduct?  
 Who ever said, "You have done wrong"?  
 יְבִידָבָם יְבִרְרָוּ עַפְתִּים  
 Remember, then, to magnify His work,  
 Of which men have sung,  
 יְבִידָבָם יְבִרְרָוּ עַפְתִּים  
 Which all men have beheld,  
 Men have seen, from a distance.  
 יְבִידָבָם יְבִרְרָוּ עַפְתִּים  
 See, God is greater than we can know;  
 The number of His years cannot be counted.  
 יְבִידָבָם יְבִרְרָוּ עַפְתִּים  
 He forms the droplets of water,  
 Which cluster into rain, from His mist.  
 יְבִידָבָם יְבִרְרָוּ עַפְתִּים  
 The skies rain;  
 They pour down on all mankind.  
 יְבִידָבָם יְבִרְרָוּ עַפְתִּים  
 Can one, indeed, contemplate the expanse of clouds,  
 The thunderings from His pavilion?  
 יְבִידָבָם יְבִרְרָוּ עַפְתִּים  
 See, He spreads His lightning over it;  
 It fills the bed of the sea.  
 יְבִידָבָם יְבִרְרָוּ עַפְתִּים  
 By these things He controls peoples;  
 He gives food in abundance.  
 יְבִידָבָם יְבִרְרָוּ עַפְתִּים  
 Lightning fills His hands;  
 He orders it to hit the mark.

<sup>a</sup>- Meaning of Heb. uncertain.

ג עיר עליו רעו  
הַקְנָה אֶפְעָלָה:

לו אֲפִילֹאת יָתַרְדֵּל כִּי  
לְמַרְמָרָם:

שְׁמַעוּ שְׁמוּעַ בְּרוּנוּ קָלוּ  
רְתָהָה מִפְיוֹ יָצָא:

טְחַחַדְבָּלְהַתְמִים יְשַׁרְהָוּ  
אָאוּוּ עַלְכְּבָנּוֹתָה אָרֶץ:

יְאַחֲרָיו וְיְאַגְּקָלָל

גָּרָם בְּקָלָן אָנוֹן

לְלָא יַעֲקֹבָם כִּי־אַשְׁמָעָם קָלוּ:

וְיַרְעָם אֶל בְּקָלוּ נְפָלָותָה:  
עַשְׂתָה נְדָלוֹת וְלָא נְדָעָ:

זְבַּבְיָה לְלָלָן וְאַמְרָה הָאָרֶץ:  
וְיַשְׁשָׁמְטָר אֶזְסָמְטָרָה עַזָּה:

חַבְרָדְכָלְאָסָם יְתָחוּם  
לְרַעַת בְּלָאָשָׁר מְשֻׁלָּה:

וְתַּחֲבֹא תָהָה בְּמוֹאָרָב  
וּבְמַשְׁנוּתִיהָ חַשְׁבָּן:

טְמַשְׁלִים קָרָה:  
מְמַשְׁלִים קָרָה:

יְמַשְׁמָתָדָלָל יְתוּרָקָרָה  
וְרַחֲבָבָם בְּמַזְאָקָה:

וְיְפִירָבָי יְטַרְתָּה עָבָב:  
בְּפִיזָעָנוֹן אָרוֹב:

יְהָא מְסֻבּוֹתָו מְתַחְפָּד בְּמַחְבּוֹלָתָו  
בְּמַסְתָּוֹתָו:

לְפָאָלָם בָּל אָשָׁר צָלָם  
עַל־פְּנֵי חֶלְבָּל אָרָצָה:

וְאַמְלָקָט אַסְמָלָאָרָצָוּ:

אַפְלָלָחָסְדָיָקָאָהָוּ:

וְהַאֲזִינָה זָאָחָאָוב  
שְׁמָלָד וְחַבְבָּנוּ וְנְפָלָאותָאָלָה:

זְהַרְעָע בְּלָוָס־אַלְהָה עַלְהָם  
הַהְפִיעָע אָוָר עַגְנוּ:

וְתַּהְרָע עַל־מַקְלָשָׁעָבָב  
מְפָלָאותָהָקָמִים דָעִים:

וְאַשְׁר־בְּנֵיְךָ תְּקִים

<sup>33</sup> Its noise tells of Him.

<sup>a</sup>-The kindling of anger against iniquity.<sup>a</sup>

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Because of this, too, my heart quakes,  
And leaps from its place.

<sup>2</sup> Just listen to the noise of His rumbling,  
To the sound that comes out of His mouth.

<sup>3</sup> He lets it loose beneath the entire heavens—  
His lightning to the ends of the earth.

<sup>4</sup> After it, He lets out a roar;  
He thunders in His majestic voice.

No one can find a trace of it by the time His voice is heard.

<sup>5</sup> God thunders marvelously with His voice;  
He works wonders that we cannot understand.

<sup>6</sup> He commands the snow, “Fall to the ground!”  
And the downpour of rain, His mighty downpour of rain,

<sup>7</sup> Is as a sign on every man’s hand,  
That all men may know His doings.

<sup>8</sup> Then the beast enters its lair,  
And remains in its den.

<sup>9</sup> The storm wind comes from its chamber,  
And the cold from the constellations.

<sup>10</sup> By the breath of God ice is formed,  
And the expanse of water becomes solid.

<sup>11</sup> He also loads the clouds with moisture  
And scatters His lightning-clouds.

<sup>12</sup> <sup>a</sup>-He keeps turning events by His stratagems,<sup>a</sup>  
That they might accomplish all that He commands them  
Throughout the inhabited earth,

<sup>13</sup> Causing each of them to happen to His land,  
Whether as a scourge or as a blessing.

<sup>14</sup> Give ear to this, Job;

Stop to consider the marvels of God.

<sup>15</sup> Do you know what charge God lays upon them  
When His lightning-clouds shine?

<sup>16</sup> Do you know the marvels worked upon the expanse of  
clouds

By Him whose understanding is perfect,

<sup>17</sup> <sup>a</sup>-How your clothes become warm<sup>a</sup>

<sup>2-2</sup> Meaning of Heb. uncertain.

בְּהַשָּׁמֶן אֵרֶץ מִקְרָרָם:  
 ۱۸ פְּרַקְעַת שָׁמֶן לְשָׁקָרָם:  
 תְּקַלְמָה בָּרָא מִזְקָקָה:  
 ۱۹ הַדְּרוּעָן מִהְדְּנָמָר לְלָבָן:  
 לֹא נָשָׂרֵךְ קְפִינִי-חַדָּךְ:  
 ۲۰ הַסְּפָרָדוֹת בַּיְאָרָבָה:  
 אָסָמָר אַשְׁתָּפִי וְבָלָעָה:  
 ۲۱ וְשָׁמַה | לְאַדְבָּאוֹר  
 בְּלִירָה הוּא בְּשָׁקָרִים  
 וְוָחוֹת אַבְרָהָה וְחַטָּהָרָם:  
 ۲۲ מְאַפְּחָזָן זָהָב יָאָה  
 עַל-אַלְלוֹתָן גָּוָרָה הָדָה:  
 ۲۳ שָׁדֵי לְאַדְמָצָאָהוּ שְׁאַיְ-אַבָּה  
 וּמְשָׁפֶט וּרְבָרָא אַרְקָה לֹא יָעָה:  
 ۲۴ לְכָנו יְרָאָהוּ אַנְשָׁם  
 לֹא יְרָאָה בְּלִ-חַכְמִילָבָה:

לְח  
 ۱ מַעַנְ-דְּקָעָה אַתְ-אָיוֹב  
 מִבְּנָה | הַסְּפָעָה נִאָמֶר: ۲۰  
 ۲ פִּי לְהָ | מִחְשָׁךְ צָאתָה  
 בְּמַלְיוֹן בְּלִי-דְּעָתָה:  
 ۳ אַזְרָ-אָגָבָר חַלְאָזָה  
 וְאַשְׁאָלָה הַדְּרוּעָן:  
 ۴ אַיְלָה הַיִת בְּיַדְרִי-אַרְץ  
 תְּגַדֵּר אַסְ-דְּרָעַת בִּינָה:  
 ۵ קִידְ-אַפְּסִים גָּמְפִּין בַּיְתָעָה:  
 אָוֹ מִ-צְפָּהָה עַלְיָה קָוָה:  
 ۶ עַל-מָהָא אַרְעָה נְתָבָעָה  
 אָוֹ מִ-יְתָרָה אָכוֹ פָּתָחָה:  
 ۷ בְּרוּדִים בּוֹכְבִּים בְּקָרָר  
 תְּרִיעָה בְּלִ-בְּנָעָם אַלְקָים:  
 ۸ מַסְךָ בְּרַלְתִּים יָם  
 בְּנִיהָה מְלָחָם נַעַם:  
 ۹ בְּשָׁמְרִי אַגְּנוֹ לְבָשָׁן  
 תְּרַפְּלֵל תְּחִלָּתוֹ:  
 ۱۰ אַשְׁבָּר שְׁלָיו חָקָר  
 אַשְׁלָם בְּרִיחָה וּרְלָתִים:

When the land is becalmed by the south wind?  
 ۱۸ Can you soar like Him to heaven,  
 Firm as a mirror of cast metal?  
 ۱۹ Inform us, then, what we may say to Him;  
 We cannot argue because [we are in] darkness.  
 ۲۰ Is anything conveyed to Him when I speak?  
 Can a man say anything when he is confused?  
 ۲۱ Now, then, one cannot see the sun,  
 Though it be bright in the heavens,  
 Until the wind comes and clears them [of clouds].  
 ۲۲ By the north wind the golden rays emerge;  
 The splendor about God is awesome.  
 ۲۳ Shaddai—we cannot attain to Him;  
 He is great in power and justice  
 And abundant in righteousness; He does not torment.  
 ۲۴ Therefore, men are in awe of Him  
 Whom none of the wise can perceive.

**38** Then the LORD replied to Job out of the tempest and said:

۲ Who is this who darkens counsel,  
 Speaking without knowledge?  
 ۳ Gird your loins like a man;  
 I will ask and you will inform Me.  
 ۴ Where were you when I laid the earth's foundations?  
 Speak if you have understanding.  
 ۵ Do you know who fixed its dimensions  
 Or who measured it with a line?  
 ۶ Onto what were its bases sunk?  
 Who set its cornerstone  
 ۷ When the morning stars sang together,  
 And all the divine beings shouted for joy?  
 ۸ Who closed the sea behind doors  
 When it gushed forth out of the womb,  
 ۹ When I clothed it in clouds,  
 Swaddled it in dense clouds,  
 ۱۰ When I made breakers My limit for it,  
 And set up its bar and doors,

**“נָאֹכֶל עַד־רְפֵה תָּכֹא וְלֹא תִּסְרֵף”**  
“נָאֹכֶל שִׁיחָה בְּאָנוֹן נְלִיָּה :

**“הַמִּימִיך צִוְּיה בָּקָר  
בְּעֵמֶת שְׂחַר מְקֻמוֹ :**

**“לְאַחֲרָכֶת בְּכִפּוֹת הָאָרֶץ  
וְגַעֲרוֹ רְשָׁעָם מְמֻנה :**

**“חַתְּפֵה כְּתַמְרֵחֶת  
וְוַתְּצַבּוּ בָּמוֹ לְבָשָׂת :**

**“וְיָמָעַ רְחַקְתִּים אַוְרָם  
פָּרוּעַ רְקָה תְּשַׁבֵּר :**

**“הַבָּאַת עַד־נְכִיבִּים  
וְתַקְרֵר קְרוּם הַתְּלִקְבִּת :**

**“הַנְּגָלוּ לְךָ שְׁעִירִמּוֹת  
וְשָׁעֵר צְלָמוֹת תְּרָאָה :**

**“חַבְבָּנָת עַד־חַבְבִּים־אָרֶץ  
הַדָּר אַסְ-יְרַעַת כָּלה :**

**“אִידְיוֹת הַדָּרֶךְ יְשֻׁקוֹ-אָזְדֵּד  
וְחַשְׁךְ אִידְיוֹת מְקֻמוֹ :**

**“כִּי תַּקְרֹטוּ אַל-בָּבוֹלָן  
וְכִי תַּבְּנִוּ נְתִיבוֹת בֵּיתְךָ :**

**“גְּדַעַת בֵּיתְךָ תַּולְדֵד  
וּמְסִפְרַת יְמִינָה רְקִים :**

**“הַבָּאַת אַל-אֲצָרוֹת שָׁלֹג  
אוֹצָרוֹת קְבָרָת תְּרָאָה :**

**“אֲשֶׁר חַשְׁכָּתִי לְעֵת אָרֶץ  
לְיֻמָּם קָרְבָּת וּמְלָחָמָה :**

**“אִידְיוֹת הַדָּרֶךְ תַּתְּלֵק אָזְדֵּד  
קְפִץ בְּגָרִים עַל-יְהִינָּן :**

**“מְדַבֵּלָן לְשִׁיטָר הַשְּׁלָה  
וְלֹרֶךְ לְתִינוּ קְלוֹת :**

**“לְתַמְטִיר עַל-אָרֶץ לְאָ-אִישׁ  
מְרַבֵּר לְאָ-אָדָם בּוֹ :**

**“לְהַטְּבִיעַ שְׁאָה וּמְשָׁאָה  
וְלְחַצְמָוֹת מֵאָ-רְשָׁא :**

**“רְשָׁם לְמַשְׁרֵר אַגְּלִילָם  
אוֹ-מִידְ-הַזְּלָר אַגְּלִילָם :**

**“מְבָטַח מִי יְגַא הַקְּרָה**

**“11 And said, “You may come so far and no farther;  
Here your surging waves will stop”?**

**“12 Have you ever commanded the day to break,  
Assigned the dawn its place,**

**“13 So that it seizes the corners of the earth  
And shakes the wicked out of it?**

**“14 It changes like clay under the seal  
Till [its hues] are fixed like those of a garment.**

**“15 Their light is withheld from the wicked,  
And the upraised arm is broken.**

**“16 Have you penetrated to the sources of the sea,  
Or walked in the recesses of the deep?**

**“17 Have the gates of death been disclosed to you?  
Have you seen the gates of deep darkness?**

**“18 Have you surveyed the expanses of the earth?  
If you know of these—tell Me.**

**“19 Which path leads to where light dwells,  
And where is the place of darkness,**

**“20 That you may take it to its domain  
And know the way to its home?**

**“21 Surely you know, for you were born then,  
And the number of your years is many!**

**“22 Have you penetrated the vaults of snow,  
Seen the vaults of hail,**

**“23 Which I have put aside for a time of adversity,  
For a day of war and battle?**

**“24 By what path is the west wind<sup>a</sup> dispersed,  
The east wind scattered over the earth?**

**“25 Who cut a channel for the torrents  
And a path for the thunderstorms,**

**“26 To rain down on the uninhabited land,  
On the wilderness where no man is,**

**“27 To saturate the desolate wasteland,  
And make the crop of grass sprout forth?**

**“28 Does the rain have a father?  
Who begot the dewdrops?**

**“29 From whose belly came forth the ice?**

<sup>a</sup> As Aramaic 'urya.

וְכָפֶר אַלְמִים פִּי יְלֹדוֹ:  
בְּאָבוֹ מִים יְחַזְּבָאֹ  
וְפָנֵי חֹתְם יְתַלְּבָרוֹ:

וְהַתְּקַשֵּׁר מַעֲרֻנוֹת בַּיּוֹם  
אָזְדַּמְשָׁבִות כְּפִיל תִּפְחָה:  
וְהַתְּשִׁיא מַרְשָׁות בְּעִזּוֹ  
וְעִישׂ עַל-בְּגִינָה תְּנַחַם:  
וְהַרְעַת חַקָּות שְׁאָים  
אַסְ-קָשָׁם מַשְׁאָרוֹ בָּאָרֶץ:

וְהַתְּחִנְמִים לְעֵב קָוְלָךְ  
וְלַפְעַת-דִּמְים חַכְמָה:  
וְהַחְשַׁלָּח בְּרִקִּים מַלְכָבָו  
וְלֹא מַרְמָר לְעֵקָה הַשְׁנוֹ:  
וְמִרְשָׁת בְּטַחוֹת חַכָּמָה:  
אוֹ מִירְנָמָן לְשָׁבֵר בִּינָה:  
וְמִרְוְסָר שְׁחָקִים בְּחַכָּמָה  
וְגַבְלִי שְׁלָמִים פִּי יְשָׁרֵבָב:  
וְבָאָתָח אַעֲבָר לְפָוָאָק  
וְרַגְבִּים דְּרַבְּקוֹ:

וְהַחְצֹר לְלִבְרָא פָּרָה  
וְחַיָּה בְּפִירִים חַמְלָא:  
וְבִידְשָׁוּ בְּמַעֲוָנוֹת  
וְשָׁבָבוּ בְּסָפָה לְמוֹדָאָרָב:  
וְמִי יְקַוֵּן לְעַרְבָּא צָרוֹ  
בְּיַיְלָקָר אַל-אַל טְעוֹנוֹ יְיִיָּה  
וְתַחַנוּ לְבָלִי-אָכָל:

לְט  
וְהַרְעַת שַׁת לְרָחִים יְעַלְ-כְּלָע  
חַלְ אַלְלוֹת תְּשִׁמְרָה:  
וְסִפְרָוּר וְרַחִים תִּמְלָאָה  
וְהַרְעַת עַת לְרָחָה:  
וְקַרְבָּעָה נִלְדִּינוּ חַפְלָחָה  
חַכְלִילִים חַפְלָלָה:  
וְיַחַלְמָו בְּנִיָּהָם יְרַבּוּ בְּבָרָר  
צָאָו וְלְאַ-שְׁבָיו לְמֹוֹ:

Who gave birth to the frost of heaven?  
Water congeals like stone,  
And the surface of the deep compacts.

- <sup>31</sup> Can you tie cords to Pleiades  
Or undo the reins of Orion?  
<sup>32</sup> Can you lead out Mazzaroth<sup>b</sup> in its season,  
Conduct the Bear with her sons?  
<sup>33</sup> Do you know the laws of heaven  
Or impose its authority on earth?  
  
<sup>34</sup> Can you send up an order to the clouds  
For an abundance of water to cover you?  
<sup>35</sup> Can you dispatch the lightning on a mission  
And have it answer you, "I am ready"?  
<sup>36</sup> Who put wisdom in the hidden parts?  
Who gave understanding to the mind?  
<sup>37</sup> Who is wise enough to give an account of the heavens?  
Who can tilt the bottles of the sky,  
<sup>38</sup> Whereupon the earth melts into a mass,  
And its clods stick together.  
  
<sup>39</sup> Can you hunt prey for the lion,  
And satisfy the appetite of the king of beasts?  
<sup>40</sup> They crouch in their dens,  
Lie in ambush in their lairs.  
<sup>41</sup> Who provides food for the raven  
When his young cry out to God  
And wander about without food?

39 Do you know the season when the mountain goats give birth?

- Can you mark the time when the hinds calve?  
<sup>2</sup> Can you count the months they must complete?  
Do you know the season they give birth,  
<sup>3</sup> When they couch to bring forth their offspring,  
To deliver their young?  
<sup>4</sup> Their young are healthy; they grow up in the open;  
They leave and return no more.

<sup>b</sup> Evidently a constellation.

<sup>c</sup> Or 'rooster'; meaning of Heb. uncertain.

۵ קַיְשֵׁלֶחْ פָּרָא חַפֵּץ  
 וּמִסְרוֹתָה שָׂרוֹד מַיְמָה:  
 ۶ אֲשֶׁר־עַמְקֵן עֲרֵבָה בָּנוֹת:  
 וּמִשְׁבְּנֵתוֹ מִלְחָה:  
 ۷ פָּשַׁחַק לְהַפּוֹן קָרֵיהָ  
 חַשְׁאוֹת נִתְשַׁלְּאָ לְאַלְמָעָן:  
 ۸ יָמָר הַכְּלִים מִפְרָעָה  
 וְאַךְ כָּלִידָרָק יִדְרָשָׁן:  
  
 ۹ תְּנַאֲכֵל רַיִם עַבְרָה  
 אַסְמָלָיו עַל־אַבּוֹקָה:  
 ۱۰ תַּחַקְשָׁרְדָּרִים בְּתַלְמָם עַבְרוֹן:  
 אַסְמָלָדָר עַמְקָם אַחֲרִיךָ:  
 ۱۱ תַּחַטְחָדָבָן בְּרִיכָּבָן  
 וּמְשֻׁבָּב אַלְיוֹן יְנִיעָה:  
 ۱۲ הַמְּאַמְּפִין בּוֹ כִּירְשָׁובְן רַעֲמָךְ <sup>שְׁבָעָה</sup>  
 מְרֻגָּה אַלְפָה:  
  
 ۱۳ בְּנַפְרְנִיעָם גַּעַלְסָה  
 אַסְמָאָבָרָה חַסִּיקָה גַּאֲהָה:  
 ۱۴ קִידְמָעָב ? אַרְזָן בְּצָאָה  
 עַל־עַפְרָה פְּחָהָם:  
 ۱۵ וּמְשֻׁבָּח בְּרִינְגָּל חַוּרָה  
 תִּנְתַּחַת הַשְׁדָה תְּרָשָׁה:  
 ۱۶ הַקְּשָׁחָה בְּנִיתָה לְלַאֲלָה  
 לְרַיִק יְוָעָה בְּלִילְפָחָה:  
  
 ۱۷ קִידְמָה אַלְלוֹתָה קְרָבָה  
 וְלַאֲדָלָק לְהַבְּבָנָה:  
 ۱۸ גַּעַת בְּמַרְוּם פְּמָרָא  
 תְּשַׁחַק לְפָטָוס וּלְרַכְבָּו:  
  
 ۱۹ תְּחַתּוּ לְפָטָס גְּבוֹרָה  
 תְּחַלְבָּשָׁן צָאָרָו רַעֲמָה:  
 ۲۰ חַרְעַנְיָנָח בְּאַרְבָּה  
 הָוד נְחָרוֹ אַיְמָה:  
 ۲۱ יְהָפָרוּ בְּעַמְקָק וּלְשָׁבָבָה  
 אַנְאָא לְקַרְאָתָנְשָׁק:  
 ۲۲ יְשַׁתְּקַק לְפָתָח וְלֹא יְתַחַת  
 וְלֹא שָׁׁבָב מְפִנְיָחָרָב:  
 ۲۳ עַלְיוֹן חַרְגָּה אַשְׁפָה

۵ Who sets the wild ass free?  
 Who loosens the bonds of the onager,  
 ۶ Whose home I have made the wilderness,  
 The salt land his dwelling-place?  
 ۷ He scoffs at the tumult of the city,  
 Does not hear the shouts of the driver.  
 ۸ He roams the hills for his pasture;  
 He searches for any green thing.  
  
 ۹ Would the wild ox agree to serve you?  
 Would he spend the night at your crib?  
 ۱۰ Can you hold the wild ox by ropes to the furrow?  
 Would he plow up the valleys behind you?  
 ۱۱ Would you rely on his great strength  
 And leave your toil to him?  
 ۱۲ Would you trust him to bring in the seed,  
 And gather it in from your threshing floor?  
  
 ۱۳ The wing of the ostrich beats joyously;  
 Are her pinions and plumage like the stork's?  
 ۱۴ She leaves her eggs on the ground,  
 Letting them warm in the dirt,  
 ۱۵ Forgetting they may be crushed underfoot,  
 Or trampled by a wild beast.  
 ۱۶ Her young are cruelly abandoned as if they were not  
 hers;  
 Her labor is in vain for lack of concern.  
 ۱۷ For God deprived her of wisdom,  
 Gave her no share of understanding,  
 ۱۸ Else she would soar on high,  
 Scoffing at the horse and its rider.  
  
 ۱۹ Do you give the horse his strength?  
 Do you clothe his neck with a mane?  
 ۲۰ Do you make him quiver like locusts,  
 His majestic snorting [spreading] terror?  
 ۲۱ He<sup>a</sup> paws with force, he runs with vigor,  
 Charging into battle.  
 ۲۲ He scoffs at fear; he cannot be frightened;  
 He does not recoil from the sword.  
 ۲۳ A quiverful of arrows whizzes by him,

<sup>a</sup> Lit. "They . . . "

קָנַב תְּעִיטָה וּכְרֹזֶן:  
 24 בְּרוּשׁ רֹנוֹן מִנְאָרָאֵץ  
 לְלָא אֲלֹנוֹ פִּידָּול שָׁופֶר:  
 25 בְּרִי שָׁפֶר וְאָמֵר דָּחָת  
 גּוֹרְחוֹק נִרְתְּמָת מִלְחָמָה:  
 רֻעַם שְׁלֹרִים וּתְרוּשָׂה:  
 26 הַמְבּוּנָה יַאֲכְרָדָגֶן  
 יְפָרַשׁ בְּנֶפוֹל תִּימָן: כָּנְסִי  
 27 אָסְ-עַלְמִיךְ יְבִיבֶת מְשָׁר  
 נְפִי נִירְסָם קָנוֹ:  
 28 סְלָעַתְּשָׁבוֹן וְחַלְנוֹ:  
 עַל-שָׁעַדְלָעַת וּמִצְוָה:  
 29 מְשָׁם תְּפִרְאֵל  
 קְמָרָהָק שְׁעִיוֹן יְתִימָה:  
 30 אַפְרָרָהָר יְתַלְעָדָהָם כְּהָרָה  
 וְאַשְׁרָהָר תְּלִילָם שָׁם רָאָה:

מ יְמַנְּוֹ דָּחָת אַתְּ-אָלוֹב וְאָמֵר:  
 2 חָרֵב עַמְּשָׁעֵי יְזֹור  
 מָכוֹת אַלְתָּה מִנְשָׁה:  
 3 יְמַנְּוֹ אָלוֹב אַתְּ-הָהָר וְאָמֵר:  
 4 תְּנַעֲלֵמָה אַשְׁבָּב  
 רְדֵי שְׁמָחוֹ לְמַרְמָה:  
 5 אַתְּ-תְּבִרְתָּה וְלֹא אַעֲמָה  
 שְׁאַתִּים וְלֹא אַסְרָה:  
 6 מְעַרְדָּהָה אַתְּ-אַיּוֹב  
 מַגְןָה סְעָרָה וְאָמֵר: זָה  
 7 אַזְרָאָא בְּנֵר חַלְאָא  
 אַסְלָא לְהַנְּדִרְתָּה:  
 8 תְּאַפְּנָה קְפָר מְלָאָמָר  
 תְּרַשְׁעָנִי לְפָנֵן חַצְדָּה:  
 9 אַסְמָרְגָּדָע פְּאֵל | קָלָד

And the flashing spear and the javelin.  
 24 Trembling with excitement, he swallows<sup>b</sup> the land;  
 He does not turn aside at the blast of the trumpet.  
 25 As the trumpet sounds, he says, “Aha!”  
 From afar he smells the battle,  
 The roaring and shouting of the officers.

26 Is it by your wisdom that the hawk grows pinions,  
 Spreads his wings to the south?  
 27 Does the eagle soar at your command,  
 Building his nest high,  
 28 Dwelling in the rock,  
 Lodging upon the fastness of a jutting rock?  
 29 From there he spies out his food;  
 From afar his eyes see it.  
 30 His young gulp blood;  
 Where the slain are, there is he.

## 40 The LORd said in reply to Job:

2 <sup>a</sup>-Shall one who should be disciplined complain against  
 Shaddai?<sup>a</sup>  
 He who arraigns God must respond.

3 Job said in reply to the LORd:

4 See, I am of small worth; what can I answer You?  
 I clap my hand to my mouth.  
 5 I have spoken once, and will not reply;  
 Twice, and will do so no more.

6 Then the LORd replied to Job out of the tempest and  
 said:

7 Gird your loins like a man;  
 I will ask, and you will inform Me.  
 8 Would you impugn My justice?  
 Would you condemn Me that you may be right?  
 9 Have you an arm like God's?

<sup>b</sup> Or “digs up.”

<sup>a,a</sup> Meaning of Heb. uncertain.

וְבָקָל קָמָה שְׁרָעָם:  
 10 אֲשֶׁר־גָּדוֹא נָעוֹן תָּבוֹא:  
 וְנַחַד הַנְּבָרֶת חָלֵשׁ:  
 11 "נִפְעַז עֲבָרוֹת אַפְקָד:  
 וּרְאוֹת בְּלָאָה הַשְּׁפִילָה:  
 12 רְאֵת כָּל־אָהָה הַכְּבִיעָרָה:  
 וְתַהֲדֵךְ רְשָׁעִים מִקְרָם:  
 13 טָמֵנָם גָּעָר יָמָר:  
 אַוְלָם דָּכָשׁ כְּפָקָד:  
 14 וְסִמְדָּע אָנוֹת:  
 קְרִיחָתָע לְעֵינֶךָ:

15 תַּהֲדֵךְ בָּהָרָמוֹת אַשְׁר־עַצְמָתְךָ:  
 תְּאַזֵּיר בָּקָר יָאָל:  
 16 הַוּדָרָא בְּתוֹבְקָתָיו:  
 וְאַוְתָּן בְּשִׁירְעִי בְּפָנוֹ:  
 17 יְחִיפָּז גָּבוֹן בְּמַלְאָרָה:  
 נְרִי פְּחָנוֹ שְׁרָנוֹ: סָמֵד  
 18 עַצְמָיו אֲפִיכִי נְתָנָה גָּבָן:  
 גָּרְלוֹי בְּמַטְלֵל בְּרוֹלָה:  
 19 הוּא רַאשֵּׁת בְּרִיכָּה־אָלָה:  
 הַשְׁמָנוֹ שְׁנָרוֹבָה:  
 20 פִּידְבּוֹל הָרִים וְאַוְרָלָה:  
 וּבְלִיחִיתָה תְּשָׂרָה יְשָׁקָוִים:  
 21 קְהִיר־אֲלָלִים שָׁבָב:  
 בְּסִחְרָה קְנָה וּבְאָהָה:  
 22 יְסִבְרָהוּ אֲלָלִים צָלָלוּ:  
 סְסָבָדוֹה עַרְבִּינָהָלָה:  
 23 בְּנוֹ אַעֲשֵׂק גָּרָה לְאַחֲרָה:  
 יְפָלָח | בְּרִיאָתָם יְרָכוֹ אַל־קְרוֹה:  
 24 בְּעִינֵּינוֹ יְקָרָה:  
 קְקוֹקָשָׂטִים יְגַבְּרָאָת:  
 25 חַקְשָׁד לְנוֹנוֹ בְּחָבָה:  
 וּבְחַבְלָה פְּלִחָרִיעִי לְסָטוֹן:  
 26 חַחְלָט אַמְּנוֹ בָּאָפוֹ:  
 אַבְּהָתָה תְּקֵבָה לְחוֹן:  
 27 בְּנָרָקָה אַלְיָהָקְמָנָתִים:  
 אַסְדִּירָכָר אַלְיָדָרָכָה:  
 28 וְכָלָתָה בְּרִיחָה עַמְּרָה:  
 תְּקַהָנוּ לְעַבְרָ עֲוָלָם:  
 29 הַחַחְקָדָבָוּ כְּאַפּוֹרָה

Can you thunder with a voice like His?  
 10 Deck yourself now with grandeur and eminence;  
 Clothe yourself in glory and majesty.  
 11 Scatter wide your raging anger;  
 See every proud man and bring him low.  
 12 See every proud man and humble him,  
 And bring them down where they stand.  
 13 Bury them all in the earth;  
 Hide their faces in obscurity.  
 14 Then even I would praise you  
 For the triumph your right hand won you.

15 Take now behemoth, whom I made as I did you;  
 He eats grass, like the cattle.  
 16 His strength is in his loins,  
 His might in the muscles of his belly.  
 17 a-He makes his tail stand up<sup>a</sup> like a cedar;  
 The sinews of his thighs are knit together.  
 18 His bones are like tubes of bronze,  
 His limbs like iron rods.  
 19 He is the first of God's works;  
 Only his Maker can draw the sword against him.  
 20 The mountains yield him produce;  
 All the beasts of the field play there.  
 21 He lies down beneath the lotuses,  
 In the cover of the swamp reeds.  
 22 The lotuses embower him in shade;  
 The willows of the brook surround him.  
 23 He can restrain the river from its rushing;  
 He is confident the stream<sup>b</sup> will gush at his command.  
 24 Can he be taken by his eyes?  
 Can his nose be pierced by hooks?  
 25 Can you draw out Leviathan by a fishhook?  
 Can you press down his tongue by a rope?  
 26 Can you put a ring through his nose,  
 Or pierce his jaw with a barb?  
 27 Will he plead with you at length?  
 Will he speak soft words to you?  
 28 Will he make an agreement with you  
 To be taken as your lifelong slave?  
 29 Will you play with him like a bird,

<sup>b</sup> Lit. "Jordan."

וְתַקְשֵׁר נֶלְעָרוֹתֶךָ :  
 וְיִכְרֹו אַלְיוֹן חֲבָרִים :  
 וְחַצְדוֹג בְּנֵי גְּנֻעִים :  
 וְחַמְלָא בְּשִׁבְחוֹת עֹרוֹ :  
 וּבְאַלְצָל דְּנִים רָאשָׁו :  
 וְלִסְמָדָעָלוֹ בְּפֶךְ :  
 וְכָרְמָלְחָקָה אַלְחָזָעָה : <sup>וְאַלְמָנָה</sup>

**מֵא**  
 1 כְּנַדְתְּחַלְתָּו נְבוּכָה  
 נְסָם אַלְמָרָאוּ יְטָלָה :  
 2 לְאַדְאָכוֹר פִּי יְעָרָנוֹ שְׂוֹרָה :  
 פְּנֵי הָוָא לְפָנֵי יְתָאָב :  
 3 מִי הַקְּרִימָנִי אַשְׁלָם :  
 סְחַת בְּלִהְתְּשִׁפְטָמִים לִיְהָא :  
 4 לְאַדְאָחָרְשָׁבָרְיוֹ יְאָקָה :  
 וּדְבָרָ נְבוֹלוֹת וְתוֹן שְׁרָבוֹ :  
 5 מְרִינָה בָּעֵן לְבָטוֹשׁ :  
 בְּכָפָל רְסָנוֹ פִּי בְּוָא :  
 6 דְּלָנָי בְּרוֹ פִּי פְּתָח :  
 סְרִבְכּוֹת שְׁעִוָּא אַפָּה :  
 7 אַנְחָה אַפְּיקָוָנִים :  
 פָּנָור חַזְעָם אָדָה :  
 8 אַתְּרָ בְּאַתְּרָ יְשָׁוָה :  
 רָוּחָת לְאַיְבָא בְּינָה :  
 9 אַשְׁדָּאָתָהוּ יְרָאָה :  
 וְהַלְבָדוֹ וְלָא יְחַפְּרוֹ :  
 10 עַטְשָׁהָרוּ תְּהֵלָאָרָו :  
 עַזְיָנוּ בְּעַפְעַפְתָּרָחָר :  
 11 מְפָוָלְפָרִים יְלָבָיו :  
 בִּירְוָרִי אַשְׁרָחָמְלָטוֹ :  
 12 מְמִיחָרָוּ גַּעַא שָׁשָׁן :  
 בְּרוֹרָ נְפָתָה וְאַגְּמוֹן :  
 13 נְפָשָׁו גְּהָלִים תְּלָהָת :  
 לְלָהָב מְפָרִי גַּאֲזָא :  
 14 בְּצָנָאָרָו לְלָיָו עָזָו :  
 אַלְפָנָיו תְּהָרָוּ דָאָהָה :  
 15 מְפָלִי בְּשָׁרוֹ רְבָקוֹ :  
 אַצְוָקָעָלוֹ בְּלִיְקָוֹתָה :  
 16 לְבוֹ יְצָקָקְמוֹדָאָבוֹן :  
 אַצְוָק בְּפָלָח מְחַקְתָּה :

And tie him down for your girls?  
 30 <sup>a</sup>Shall traders traffic in him?<sup>a</sup>  
 Will he be divided up among merchants?  
 31 Can you fill his skin with darts  
 Or his head with fish-spears?  
 32 Lay a hand on him,  
 And you will never think of battle again.

## 41

See, any hope [of capturing] him must be disappointed;  
 One is prostrated by the very sight of him.  
 2 There is no one so fierce as to rouse him;  
 Who then can stand up to Me?  
 3 Whoever confronts Me I will requite,  
 For everything under the heavens is Mine.  
 4 <sup>a</sup>I will not be silent concerning him  
 Or the praise of his martial exploits.<sup>a</sup>  
 5 Who can uncover his outer garment?  
 Who can penetrate the folds of his jowls?  
 6 Who can pry open the doors of his face?  
 His bared teeth strike terror.  
 7 His protective scales are his pride,  
 Locked with a binding seal.  
 8 One scale touches the other;  
 Not even a breath can enter between them.  
 9 Each clings to each;  
 They are interlocked so they cannot be parted.  
 10 His sneezings flash lightning,  
 And his eyes are like the glimmerings of dawn.  
 11 Flames issue from his mouth;  
 Fiery sparks escape.  
 12 Out of his nostrils comes smoke  
 As from a steaming, boiling cauldron.  
 13 His breath ignites coals;  
 Flames issue from his mouth.  
 14 Strength resides in his neck;  
 Power leaps before him.  
 15 The layers of his flesh stick together;  
 He is as though cast hard; he does not totter.  
 16 His heart is cast hard as a stone,  
 Hard as the nether millstone.

<sup>a</sup><sup>a</sup> Meaning of Heb. uncertain.

י' מְשֻׁתָּו נָגַר אֱלֹהִים  
 מְשֻׁבְּלִים יוֹחָנָא:  
 י' מְשֻׁגּוּרֵר בְּלִי גְּרוּם  
 חַנִּית מְפֻעָה לְרָהָה:  
 י' דְּשַׁבְּלֵת תְּכָנוּ בְּרוֹזֶל  
 לְעֵץ רַקְבָּנוּ בְּרוֹתָה:  
 י' לְאַדְבָּרְתָּו בְּרוֹדְשָׁתָה  
 לְלַלְתָּו נַעֲפָכְדוּ אַגְּנִידְקָלָעָה:  
 י' בְּקָשָׁו נַעֲשָׂה חָוָתָה  
 לְשָׁלָק ? לְרִיעָשָׁבָרִיןָה:  
 י' סְחָפוּתָו תְּרִירִי תְּרִישָׁתָה:  
 י' רְגַפְּרָתָה כְּרִירִי עַלְיִשְׁטִיטָה:  
 י' וּרְפִּיתָה בְּסִירָמְצָלָה:  
 י' סְמִים יְשָׁם בְּמַרְקָחָה:  
 י' אַפְּרִיוּי אַיְרָרְנִינָה:  
 י' תְּיַהָבָתָה תְּרִוָתָה לְשָׁבָה:  
 י' אַזְרָעָלְעָפָר מְשָׁלוֹה:  
 י' נַעֲשָׂו לְבִלְדָהָתָה:  
 י' אַחֲרָכְלָבָה וְרָאָה  
 הָוָא מְלָךְ עַלְכָלְבָנִישָׁתָה:

מְב  
י' נָעַנוּ אַיּוֹב אַחֲרֵיהָ נָאָמָר:

י' יְדַעְתָּ בַּיְדֵל תָּבוֹל צַיִד  
 וְלֹא־יִבְאַצֵּר מִפְנֵקְ קוֹפָה:  
 י' מֵהָזֵה וּמִטְלִים עַזָּה בְּלִדְגָּשָׁתָה  
 לְבָנוֹתָהָרְתִּי וְלֹא אָבָן:  
 י' נְפָלָאֹתָהָרְתִּי וְלֹא אָרַע:  
 י' שְׁמָעָנָאָוְלָנְלִי אַדְגָּרָה:  
 י' שְׁלָשָׁלָלָה וְהַזְּדִיקָנִי:  
 י' קְלָשָׁמָעָן שְׁמַעְתִּיךְ  
 י' טְלָהָעָשָׁי רְאָתָה:  
 י' עַל־גָּבָהָאָמָס תְּמַמְּנִיחָה אָהָבָה  
 עַל־עָפָר נָאָפָר:

י' מָהָא אָמֵר הָבָר יְמֻעָה אַתָּה  
 הַרְכָּבִים תְּאַלֵּה אַל־אַיּוֹב וְאַמְרֵר  
 רְהָה אַל־אַלְפָו הַתְּקִנִּי תְּלָה אַפְּיָה  
 בְּרַכְוָשָׁאַרְשִׁיךְ פִּי לְאַדְבָּרְתָּם אַלְלָה  
 נְבָזָה בְּעַבְדִּיכְיָאָוֹב: טְלָהָקָחָרָה  
 לְכָם שְׁקָעָה־קָרִירִים שְׁבָעָה אִילִים

י' <sup>17</sup> Divine beings are in dread as he rears up;  
 As he crashes down, they cringe.  
 י' No sword that overtakes him can prevail,  
 Nor spear, nor missile, nor lance.  
 י' He regards iron as straw,  
 Bronze, as rotted wood.  
 י' No arrow can put him to flight;  
 Slingstones turn into stubble for him.  
 י' Clubs<sup>a</sup> are regarded as stubble;  
 He scoffs at the quivering javelin.  
 י' His underpart is jagged shards;  
 It spreads a threshing-sledge on the mud.  
 י' He makes the deep seethe like a cauldron;  
 He makes the sea [boil] like an ointment-pot.  
 י' His wake is a luminous path;  
 He makes the abyss seem white-haired.  
 י' There is no one on land who can dominate him,  
 Made as he was without fear.  
 י' He sees all that is haughty;  
 He is king over all proud beasts.

## 42 Job said in reply to the LORD:

י' I know that You can do everything,  
 That no plan is impossible for You.  
 י' Who is this who obscures counsel without knowledge?  
 Indeed, I spoke without understanding  
 Of things beyond me, which I did not know.  
 י' Hear now, and I will speak;  
 I will ask, and You will inform me.  
 י' I had heard You with my ears,  
 But now I see You with my eyes;  
 י' Therefore, I recant and relent,  
 Being but dust and ashes.

י' After the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite, “I am incensed at you and your two friends, for you have not spoken the truth about Me as did My servant Job. י' Now take seven bulls and seven rams and go to My servant Job and sacrifice a burnt offering for yourselves. And let

וְלֹכֶד אַל־עֲבָדִי אִיּוֹב הַקָּשָׁלִים  
 טוֹלָה קָרְבָּם וְאָנוּב עֲבָדִי חִפְלָל  
 שְׁלָגָם בֵּי אַסְמָפָנִי אָשָׁא לְכָלָלִי  
 אֲשֶׁר עָקְבָּם נְכָלָה פִּי לֹא רְבָרָתָם  
 אַלְיָוָה נְבָנָה בְּעָבָרִי אִיּוֹב: מִלְכָוָה  
 אַלְיָוָה תְּמָנָן וּבְלָרְדָה הַשָּׁׁדָה צְפָרָה  
 תְּמָנָן וְתְּמָנָן אֲשָׁר דָּבָר אַלְיָהָם  
 תְּמָנָן וְתְּמָנָן וְהַאֲתָרָנָן אִיּוֹב:  
 וְזָהָרָה שְׁבָב אַחֲדָשָׁכָות אִיּוֹב <sup>בְּמִתְּבָרָה</sup>  
 בְּהַתְּקָלָלָה בְּגָרְדָּר רְעָרוֹ וְסִירָה וְהָהָה  
 אַחֲדָבָלְאָשָׁר לְאִיּוֹב? כִּמְשָׁחָה:  
 וְתַּבְאֹו אָלוֹו בְּלָאָלוֹו וּבְלָאָדוֹרָיו  
 וּבְלָזָזָזָיו לְפָנִים וּבְאָלוֹו טָפוֹ  
 לְחַמָּם בְּכִירָה וְתָרוֹו לוֹ וְנַחֲמָמוֹ אָתוֹ  
 אָל בְּלִתְרָבָה אָשָׁרְהָכָי אִיּוֹה  
 עַלְיוֹ וְהַנְּגָדָל אָשָׁשָׁפָה אָחוֹת  
 אָלְיָשָׁנָם זָקָב אָחָרָה: רְדוֹהָה בְּרָךְ  
 אַחֲרָתְנָה אִיּוֹב מְרָאָשָׁוּרָיְרָלְוָה  
 אָרְכָּעָה עַלְרָד אָלְרָצָן שָׁלָחָה  
 אָלְפָטָם גְּמָלִים אָלְרָאָפָר בְּקָרָב  
 אָלְאָלָף בְּיִם וְשָׁלָשׁ בְּנוֹת: וְהַקְּרָאָ סָסָה  
 הָאָתָה יְמִיקָה וְלִם הָשָׁעָה קָצִיעָה  
 וְלִא וְלִסְמָשָׁתָה בְּרוֹן הַפְּדָד: וְלִא  
 גָּוָאָשָׁסָטָם יְפָתָה בְּבָנָה אִיּוֹב בְּכָלָלָה  
 הָאָרֶץ וְלֹמָן לְקָם אֲבָרָם נְהָלה  
 בְּתָרָד אַחֲרָהָם: וְלֹמָן אִיּוֹב אַחֲרִיָּה  
 אָתָה מְאוֹה אַרְבָּעִים שָׁהָר וְרָא אָתָה <sup>בְּמִתְּבָרָה</sup>  
 בְּנָיו אַחֲרָבָעָן בְּנָיו אַרְבָּעָה דָרוֹת:  
 וְתִקְחָה אִיּוֹב זָקָן וְתַקְעַיְמָיִם:

Job, My servant, pray for you; for to him I will show favor and not treat you as disgraced, since you have not spoken the truth about Me as did My servant Job.” <sup>9</sup> Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the LORD had told them, and the LORD showed favor to Job. <sup>10</sup> The LORD restored Job’s fortunes when he prayed on behalf of his friends, and the LORD gave Job twice what he had before.

<sup>11</sup> All his brothers and sisters and all his former friends came to him and had a meal with him in his house. They consoled and comforted him for all the misfortune that the LORD had brought upon him. Each gave him one *kesitah*<sup>a</sup> and each one gold ring. <sup>12</sup> Thus the LORD blessed the latter years of Job’s life more than the former. He had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand she-asses. <sup>13</sup> He also had seven sons and three daughters. <sup>14</sup> The first he named Jemimah, the second Keziah, and the third Keren-happuch. <sup>15</sup> One could not find anywhere in the land women as beautiful as Job’s daughters. Their father gave them estates together with their brothers. <sup>16</sup> Afterward, Job lived one hundred and forty years to see four generations of sons and grandsons. <sup>17</sup> So Job died old and contented.

<sup>a</sup> A unit of unknown value.